

AUTOGRAPHIC LIFE
OF
JEANNE CHEZARD DE MATEL
1596 - 1670

FOUNDRESS OF THE ORDER OF THE
INCARNATE WORD AND
BLESSED SACRAMENT

ROUGH DRAFT PREPARED IN 1642 AND
DISCOVERED IN THE JESUIT ARCHIVES
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**Praised be the Incarnate Word,
Now and forever. Amen.**

Commemorative edition in honor of the 160th Anniversary of the Restoration of the Order
of the Incarnate Word in Lyons, France

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**JEANNE CHEZARD DE MATEL
COMPLETE WORKS
VOLUME 1**

ROUGH DRAFT OF THE AUTOGRAPHIC LIFE

FOREWORD

Jeanne Chezard de Matel was born in Roanne in the Lyonnaise Province on November 6, 1596. Her ancestors came from the Tuscan nobility. Her father was a man of courage and honor, highly esteemed by Louis XIII; her mother bore the main responsibility for the education of the children.

It was soon evident that Jeanne was *a chosen one of God*: gentle and patient, she was avid to learn about the mysteries of religion. Her inclinations for penance and love of the Cross greatly surpassed what could be expected of her age. At seven years, she wanted to fast on the eve of solemn feasts. At ten, she desired to fast all through Lent and resolved "to remain a virgin, so as to follow the Lamb through the fields" (Original Draft of the *Autobiography*, p. 10).

In 1608, at the age of twelve, she was permitted to make her First Communion. At fourteen, she was allowed to receive Communion every week. She was devoted to the lives of the saints and, like the martyrs, yearned to shed her blood for the faith. However, from ages seventeen to eighteen, she passed through the fire of trials, by "condescending" to yield to the vanities of the world and allowing herself to become "complacent in any company" she happened to have (*ibid.*, p. 19). Despite this, a short time after her eighteenth birthday in the spring of 1615, she suddenly felt converted and consoled again. By a signal favor, God communicated to her the understanding of Latin and of Scripture (cf. *ibid.*, p. 32). She was never deprived of this infused knowledge.

We are at the core of ***Jeanne de Matel's spirituality***: her thoughts, her plans, her initiatives; all her undertakings stem from Scripture: "*My daughter, I wish to speak to you through Scripture, and, through it, you will know my will.*" She could spend "two hours or more at mental prayer without a single distraction" (*ibid.*, p. 32).

Furthermore, it is the time when an extraordinary mystical zephyr swept throughout France. It is a marvelous epoch in which examples of holiness flourished: François de Sales and Jane de Chantal; Vincent de

Paul and Louise de Marillac; John Eudes and Marie Desvallées; Berulle and Marie of the Incarnation; Condren and Jean-Jacques Olier. Jeanne de Matel may take her place in this mystical current that made the 17th Century illustrious. She was endowed with the precocious gift of infused contemplation, and one can discover in her the specific phenomena well-known to spiritual persons: a vivid presence of God, understanding of Scripture, ecstasies, suspension of the senses, visions and locutions.

It was during prayer that *her vocation as Foundress* was revealed to her. She felt that it was God's will for her to establish a community for the glory of the Incarnate Word. However, she prudently submitted to the advice of her directors, especially Father Jacquinot, provincial of the Jesuits in Lyons. He it was who gave her permission in August 1620 to receive daily Communion. On July 2, 1625, in the greatest poverty, she established the first community in Roanne, accompanied by her two companions. After a series of experiences and changes, she also made foundations at Lyons, Paris, Avignon, where the first canonical establishment took place on December 15, 1639. Five young women commenced their novitiate in the Order of the Incarnate Word and Blessed Sacrament. Jeanne Chezard was their spiritual guide for four months. The Servant of God commenced other foundations: Grenoble in 1643, Paris in 1644. The one in Lyons was canonically established in 1655 through the efforts of Monseigneur Camille de Neuville, successor of Cardinal-Archbishop Richelieu.

In July 1670, Jeanne fell ill, afflicted mainly by the disputes and divisions in the community in Paris. She requested the habit and permission to make her public profession, but this was not granted until the final moments of her life. Overwhelmed by suffering, but with the peace of a soul completely dedicated to God's will, *she fell asleep in the Lord* on September 11, 1670.

It was only in 1966 that the Process for the Cause of Canonization of the Servant of God became a reality, despite the fact that her renown for holiness had always been highly esteemed throughout the centuries among the Sisters, confessors, and the lay people. The reasons for this delay are many: grave events transpiring in the Paris convent, the French Revolution, the separation of Church and State and the World War that

interrupted the endeavors underway between 1932 and 1940.

After the Process of 1966, the Cause was resumed in 1970. In 1984, the validity of the Diocesan Process *Super virtutibus et fama sanctitatis* was recognized, as well as the Process *Non cultu* and the Process on her *Writings*.

In January 1987, the **Positio**, consisting of more than 900 pages, was published. On May 19, 1987, the session of historical consultants was concluded and on October 18, 1990, the special "Congress" of theological consultants was held. Both had positive results. Also, the cardinals and bishops affirmed at an ordinary Congregation on January 21, 1992, that Jeanne Chezard de Matel practiced the theological, cardinal and other virtues to a heroic degree.

The Holy Father received and confirmed the votes of the Congregation for the Causes of the Saints and ordered a transcription of the Decree of the Servant of God's heroic virtue. The **Decree of Venerability** is dated March 7, 1992.

The **Autobiography** of the Servant of God was redacted by order of the Archbishop of Lyons. Cardinal Armand Duplessis de Richelieu, Prime Minister for Louis XIII, who had heard of Jeanne de Matel's writings that far surpassed her intellectual preparation, wished to be informed on the matter. Therefore, he asked his brother, Alphonse Louis, Archbishop of Lyons, to investigate this for him. On December 1, 1641, Cardinal Alphonse Louis de Richelieu unexpectedly arrived at the "Incarnate Word" convent and declared that he had come to take all her writings. Jeanne presented him with the keys to the chests, and the Vicar General took possession of their contents. Three months later, in March 1642, the Archbishop ordered Jeanne to write her entire autobiography and include all the graces she had received from God.

Without delay, Jeanne applied herself to the task. Apparently her work lasted from March until June 1642, resulting in an imposing manuscript of 454 pages in large format. This priceless monument is preserved at the Incarnate Word Convent in Lyons. It gives access without any intermediary to an understanding of Jeanne's mystical experience. Jeanne's secretary, Françoise Gravier, recopied the original text. Undoubtedly, she made a number of copies of this so as to keep one

in the monastery after the original was handed over to the Cardinal. Later on, the papers removed by order of the Cardinal were returned by his successor, Monseigneur de Neuville.

Today, the *Autobiography* and the *Spiritual Journal*, recorded from 1633 to 1642 and continued until 1660, are preserved. At the last-mentioned date, Sister Françoise Gravier withdrew as Jeanne's secretary. Comparisons between Jeanne's original draft and Françoise Gravier's text indicate some differences. Thus, for example, the copy does not repeat certain overlapping aspects contained in the original.

Accordingly, it may be stated that the text published here is *an authentic text*. In reality, the present edition has endeavored to give scrupulous attention to the Servant of God's text, even if a certain construction in the phraseology is seen to be less correct judging by present-day standards. Words that are no longer in use today have been retained. The spelling alone was rectified as much as possible. One could hope that after the "authentic" edition, there might be a "critical" one; that is to say, one that encompasses scientific methodology to indicate sources and reference points. However, such a task would be practically impossible prior to the establishment of a reliable text. In addition, the constant comparison of the original text and Gravier's copy already lends considerably to redundancy in the reading.

It is to be hoped, then, that the publication of Jeanne Chezard de Matel's *Complete Works* will become a reality in the near future. *The Autobiography* and the work known as *The Spiritual Journal* are among the basic works that exhibit the progressive ascent of this privileged soul: from meditation to contemplation up to the highest degrees of union with God comprise the grace of spiritual marriage there (cf. *Summ.*, p. xxviii). Added to this are the numerous *Letters*, *Treatises* and other *Writings* that are presently being prepared for publication.

This work, based on writings from three and a half centuries ago, is of vital interest and evident *current relevance*. More than ever, our world needs testimonies of life.

Bergson has written: *The world needs a supplement for the soul*. Malraux states: *The XXIst Century will either be mystical, or it will not be!*

Pierre de Calan goes so far as to declare: *Only recourse to spiritual values can bring us peace. It is only by this means that humanity, whose tissue has been torn asunder, can be sewn back together again. One part has been ensnared by pleasure too easily attained; the other enclosed in misery and hunger, injustice, force, violence. This means alone can fill the expectations of people at long last freed from Marxism and the confusion of those who based their dreams upon it (God is to be Found Everywhere* [Fr.], Paris 1992, p. 331).

Thank you, Sisters Carmen Maria and M. Carmelita Casso, for the work of investigation, deciphering and correction which place the spiritual riches of your Foundress at the disposal of the members of the Order of the "Incarnate Word". Many other people can also profit from the spiritual experience of this Servant of God who is too little known.

Jeanne Chezard de Matel is to be numbered among the great mystical stock of saints: Gertrude, Bridget, Angela de Foligno. At the same time, by her mystical familiarity with the "Incarnate Word", she challenges all of us, especially the youth who are anxious to make their lives meaningful and desire them to have importance and orientation.

When one has contact with such souls, *the essential remains essential*.

Rev. Marcel Gendrot, s.m. m.
Postulator of the Cause

PREFACE

The *Writings* of our Venerable Mother Foundress, Jeanne Chezard de Matel, have always been highly prized by her Daughters, the Sisters of the Incarnate Word and Blessed Sacrament. With the passage of time, new copies were prepared, a painstaking process, since it entailed the necessity of having someone with good, legible penmanship to prepare them. Actually, some show a remarkable calligraphy.

An unfortunate occurrence took place in the 18th Century when a Superioress of the Avignon monastery, Reverend Mother Saint Stanislaus de Blanchety, undertook to have all the *Writings* and the *Autobiography* of the Servant of God revised, as mentioned in the *Positio*, p. 412. Under her authorization, a priest, Rev. Thomas Mazel, spent ten years in preparing the manuscript. According to his own words, he "had corrected the antiquated style, given a completely new translation to obscure, difficult passages, and substituted a brief phrase with its text number in the margin instead of her biblical quotations." All this subtracted from the authenticity of the original works.

In contrast, the present volume contains all the Latin quotations, for they are essential to the thoughts being expressed. An effort was made to identify the texts so as to facilitate the correction of the Latin and to present a translation. Consequently, more pages and space were required for the English version. The Servant of God does not provide a French translation for the simple reason that she was writing for her directors who knew Latin.

It was on November 21, 1986, the Feast of the Presentation of Our Lady, that the original rough draft of the *Autobiography* of the Servant of God came to light when research was being conducted at the Jesuit Archives in Toulouse, France. The French volume comprises 454 pages in folio and commences with the words: "*defecerunt miserationis ejus, whose sin is covered*", that provided the clue that the first page is missing, because it is with these words that the Invocation to the Blessed Trinity, contained in manuscripts A and B, terminates. There is no chapter

division among the first 46 pages of the text and, after this, a space is left for a possible heading and chapter enumeration. A number first appears on page 122, designating Chapter 36, the same as in Manuscript A. The numbered chapters reach number 90, some with the identical titles as contained in Manuscript A. The content is practically the same, except for the chapter following number 80, which is completely different. The manuscript is written in the handwriting of the Servant of God. (*Positio*, p. 404)

This manuscript was in the possession of the Sisters of the Incarnate Word in Limoges until 1911, the year their convent was confiscated and the Community dispersed. Accompanying the manuscript was a note stating: "The writings of the Venerable Mother Jeanne Chezard de Matel contained in this cover were sent me on June 14, 1911, by Mother Marie Emmanuel Robin, ex-Assistant of the Incarnate Word Convent in Limoges whose Sisters were dispersed. Bordeaux, June 15, 1911. (Signed:) L. Capelle, S.J." (*Positio*, Note 36, p. 407) Mother Emmanuel requested the priest to save this invaluable manuscript until the Sisters would return.

Finally, in 1993, this French work was published in Rome under the title: *JEANNE CHEZARD DE MATEL, Complete Works, Vol. I*. It is hoped that by the year 2000, the rest of the *Writings* will become a published reality in the various languages: French, English and Spanish. Meanwhile, it is a real milestone to have the *Autobiography* in English. May all this be for the honor and glory of the Incarnate Word.

Feast of the Queenship of Mary
August 22, 1994
Sister M. Carmelita Casso, IWBS
Translator
Victoria, Texas, USA

TABLE OF ABBREVIATIONS

Om.	Omit
Cf.	Confer
Ibid.	Ibidem
Var.	Variation

ORIGINAL DRAFT OF THE AUTOBIOGRAPHY

OF THE VENERABLE SERVANT OF GOD

JEANNE CHEZARD DE MATEL

FOUNDRRESS OF THE INCARNATE WORD AND BLESSED SACRAMENT ORDER
WRITTEN IN OBEDIENCE TO THE CARDINAL-ARCHBISHOP OF LYONS

ALPHONSE LOUIS DUPLESSIS DE RICHELIEU

1642

[1] * [...] *defecerunt miserationes ejus. [...] whose sin is covered.*
I hope to sing them for all eternity. *Misericordias Domini in æternum cantabo. The favors of the Lord I will sing forever.* (Ps 88:2)

FRANÇOISE GRAVIER'S COPY

Françoise Gravier's copy begins thus: **Prayer to the Blessed Trinity and humble petition to the Incarnate Word to send the Holy Spirit to help me write my memoirs as commanded by His Eminence, my most August Prelate.**

Adorable Trinity, my God, my All, Word Incarnate, my dear Spouse, Love that my heart has chosen above all things, I most humbly entreat You to send me your divine and true Spirit, who is not like that of people that goes and never returns. By his immensity, He is present everywhere. He imparts his light whenever and to whomever He pleases. You promised your Apostles to send them the Spirit of Truth, who would teach them all things, reminding and prompting them to fulfill whatever You had told them. You know how frail my body is, as well as the constant pain I patiently endure because of gall-stones, and what it will cost me to recall what I wrote twenty-five years ago, unless You guide my memory and grant me a singular grace to recall the things I never thought I would record. I lost the book You had me write by order of the Rev. Fathers de Villars, Coton, Jacquinot, Ste. Colombe, de Meaux and a number of others. I ask You to pardon me, O my Divine Love, for the repugnance I now feel which weighs heavily upon me. Nevertheless, since it is an order of the Most Eminent Cardinal of Lyons, my most August Prelate, I want to obey without protesting. Also, since he objects to my recording my sins while writing my life, for he expressly forbade me to do so, I adore your Providence, begging You to include me among those whose good fortune David praised: *Beati quorum remissæ sunt iniquitates: et quorum tecta sunt peccata. Happy is he whose fault is taken away, whose sin is covered.* (Ps 31:1) With the Prophet Jeremias, I can say to You: "*Misericordiæ Domini quia non sumus consumpti: quia non defecerunt miserationes ejus. The favors of the Lord are not exhausted, his mercies are not spent*" (Lam 3:22). I hope to sing them for all eternity. *Misericordias Domini in æternum cantabo. The favors of the Lord I will sing forever* (Ps 88:2).

*Jeanne's original draft commences at this point because the missing part was not preserved. The pagination of her Manuscript is provided in brackets.

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¹To begin with, help me, Almighty One. Since the obedient shall sing of victory, with You, my God, I hope to overcome the tendencies of my own resistance. For reasons of your own, your Wisdom allowed my father and mother to remain ten years without being able to cherish² a child. Of the four children my mother bore in ten³ years: one was still-born; one was suffocated by the wet-nurse when she took it to bed with her, although forbidden to do so; the other two were buried as soon as they were baptized, because my mother did not carry them the full nine months.⁴ All this caused my parents keen affliction, which made them turn to You in prayer, my Divine Love, through the intercession of your saints.

You did not reject their vows to offer [2] gifts to St. Stephen's Church in Roanne in honor of St. Anne, your Blessed Mother's mother, and to have two poor children take the first child your mercy would accord them to be baptized. It was to be dressed in white in honor of St. Claude and St. Francis of Assisi. They entreated You to grant a long, happy life to the child⁵ who would be the first-born.⁶ Shortly thereafter, my mother conceived me. O marvelous Goodness, how can I thank You for the loving Providence You granted and the care You took of both mother and child while she carried me in her womb! You chose to be Guardian to both of us by the special help You gave my mother during the profound sorrows You permitted her to experience. Because she pleased You by her life hidden from the world, You allowed her to be tested in the furnace of tribulations.

[3] Satan overlooked nothing⁷ to have me perish in the womb of my mother⁸. Six weeks before my birth, she punctured a vein, threatening her own life and mine. She feared giving birth to another still-born,⁹ but

FRANÇOISE GRAVIER'S COPY

¹Françoise Gravier's copy begins with: **CHAPTER 1: The vows my parents made so as to have a child that would live. My conception and preservation in my mother's womb, wherein God gave me extraordinary protection.** || ²Add: or raise one || ³Add: the first || ⁴Omit: the full nine months || ⁵Add: of prayer || ⁶Add: according to their vows || ⁷Add: from all his imaginings || ⁸Add: by the many sufferings that she patiently endured || ⁹Add: child ||

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your Right Hand extended its power and did not allow me to be deprived of the life of grace or of nature.¹⁰

Quis conclusit ostiis mare, quando erumpebat quasi de vulva procedens: Cum ponerem nubem vestimentum ejus, et caligine illud quasi pannis infantiae obvolverem. Circumdedi illud terminis meis, et posui vectem, et ostia. Et dixi: Usque huc venies, et non procedes amplius, et hic confringes tumentes fluctus tuos.

And who shut within doors the sea, when it burst forth from the womb; when I made the clouds its garment and thick darkness its swaddling bands? When I set limits for it and fastened the bar of its door, and said: Thus far shall you come and no farther, and here shall your proud waves be stilled! (Job 38:3-11)

And¹¹ it is You, my Lord and¹² my God, who performed all these marvels for me to the confusion of the demons and for your glory and my salvation.

¹³You allowed me¹⁴ to have an easy, quick birth¹⁵ on November 6, 1596, and, on the same day, I was taken to be baptized by two poor children, [4] sent by your Providence to our door: a boy and a girl requesting alms. The boy was eight years of age and the girl six. I was placed in the hands of innocent poverty to receive the Sacrament of Regeneration in the parish church of St. Stephen in Roanne and was called Jeanne, the same as my godfather and godmother.¹⁶ My father and mother were also named Jean and Jeanne.¹⁷ Thus, with the Apostle, I can truly say that I owe all my happiness to your grace:

FRANÇOISE GRAVIER'S COPY

¹⁰Var. of nature or of grace || ¹¹Om. And || ¹²Om. and || ¹³Françoise makes a divisor: **Chapter 2: My birth, baptism and nurturing with milk; how I began to speak distinctly and reasonably at the age of nine months** || ¹⁴Add: O my Divine Love || ¹⁵Add: with the assistance of a young virgin who had to undertake this charitable work because the midwife could not arrive on time || ¹⁶Add: also || ¹⁷Add: as well as the young girl who helped at my birth, a name that means "grace" ||

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Gratia Dei sum id quod sum.

By the grace of God I am what I am. (I Cor 15:10)

I entreat You never let it be in vain in me and may it always remain in my soul. My birth caused all Roanne to celebrate, because everyone rejoiced with my parents after so many years of sorrow.

Resolved to take better care of me than the wet-nurses did of the others, my mother decided to nurse me herself. You did not wish this, for You deprived her entirely¹⁸ of milk for three days¹⁹ after her [5] giving birth.²⁰ She had so little milk during this time that, because of my lack of nourishment, I was at the very doors of death. Therefore, she was persuaded to entrust me to a wet-nurse, for my weakened condition did not promise twenty-four hours more of life. Necessity impelled her to overcome²¹ her inclinations.

The wet-nurse You had chosen, O my Divine²² Love, arrived promptly and, notwithstanding the advice the neighbors gave her against undertaking the care of a dying child, she resolved to take me to her home. She later told me that she interiorly understood these words: "Take this child; she will not die." She was not mistaken when she thought it was You who assured her of my life. Such an excess of goodness toward me prompts me to say with the Royal Prophet:

Quoniam tu es, qui extraxisti me de ventre: spes mea ab uberibus matris meæ. In conspectu sum ex utero: de ventre matris meæ Deus meus es tu, ne discesseris a me. In te confirmatus sum ex utero; de ventre matris meæ tu es protector meus. In te cantatio mea semper; tamquam prodigium factus sum multis; et tu adjutor fortis.

FRANÇOISE GRAVIER'S COPY

¹⁸Om. entirely || ¹⁹Om. for three days || ²⁰Add: so that she breast-fed me for only three days || ²¹Add: and surmount || ²²Om. Divine ||

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You have been my guide since I was first formed, my security at my mother's breast. To you I was committed at birth, from my mother's womb you are my God. Be not far from me. (Ps 21:10-12) On you I depend from birth; from my mother's womb you are my strength; constant has been my hope in you. A portent am I to many, but you are my strong refuge! (Ps 70:6-7)

My nurse, who is still very vigorous, ascertains that [6] she never heard me cry during the year she nursed me. When she went out on household matters, she confidently left me in my cradle, and, on returning, would find me awake, smiling at her so good-humoredly that she was indescribably delighted just to look at me. Sometimes the women of the town would take me to their homes without my protesting, nor would I then indicate by either signs or cries common to infants²³ that I needed to be fed. I was taken care of for part of the day without any trouble. From the time that I was four months old, she trained me to eat, and thus it was not a burden to care for me. At nine months, I could speak distinctly and said to her:²⁴ "Mama, make sure I speak well." This caused her to marvel at my judgment as well as at my distinct pronunciation.

²⁵My parents²⁶ could no longer endure being separated from me and accordingly²⁷ had me weaned at the end of the year [7] to have the joy of my being with them. Scarcely had I attained my third birthday when I learned all I could at this age, asking my godmother, who was only six years older than I, what I should do to go to Paradise and if the road were very difficult. She replied that one had to cross a plank no thicker than a hair. I asked: "Then, how can I pass over, because I weigh more than a hair of my head²⁸ could hold?" Seeing that I was fearful, she reassured

FRANÇOISE GRAVIER'S COPY

²³Var. babies || ²⁴Add: and my nurse claims that I told her || ²⁵Françoise includes a chapter division entitled: **CHAPTER 3: Indications of piety and devotion during my infancy by which God demonstrated his special designs. I reflected upon heavenly and divine matters, feeling inspired to learn more about them.** || ²⁶Add: marveled at the goodness and sweetness of my disposition. || ²⁷Add: they || ²⁸Om.: of my head ||

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me: "Don't worry, the good pass over easily, but the wicked fall into an abyss below which is hell." This poor, uninstructed girl told me these things and others by which I learned to dread sin through fear of hell.

On another occasion, I wanted to know what is done in Paradise. I was told that the saints are seated forever. The word "forever" astounded me, for, unable to grasp the idea of²⁹ your eternity,³⁰ how could I remain seated forever? I adore your Providence which entertained my young spirit with these thoughts while I was in bed, so that I would not be bored because I was placed there so early. [8] I could not fall asleep easily; my³¹ spirit could not remain idle. Deeply engrossed in thoughts of eternity, I feared I would be bored by Paradise's eternal rest. I imagined it to be like a chateau where the saints, my God, were with You seated upon thrones of glory in perfect bliss. According to my childish fancy that I shared with no one, for me it would be a dull place if I could not freely walk in its surrounding fields. At the same time, I heard it said that in your goodness You promised Paradise to the thief so that he could go live there with You. I began to worry and was afraid that, being as kind as You are, this thief would fool You, stealing away your Paradise. Thus, by doing good, You would be deprived of your happiness.³²

I wanted to learn to pray to You devoutly. Since my father would not allow anyone to teach me reading at such an early age, I tried to memorize prayers, and, whenever he wanted me³³ near him, I would say: "I will stay [9] if you teach me the prayer that calls Our Lady the palace of Jesus Christ and the one about my Guardian Angel," whom I loved very specially, knowing that he was my dear protector. I remember that, without understanding what an Angel was, I loved one that was attached to a sideboard,³⁴ and, unable to remove it, I would cling to it and hug it tenderly. In all my little afflictions, such was my confidence in Our Lady,

FRANÇOISE GRAVIER'S COPY

²⁹Add: the length || ³⁰Add: I asked || ³¹Add: lively || ³²Add: *Cum essem parvulus loquebar ut parvulus sapiebam ut parvulus cogitabam ut parvulus. When I was a child, I spoke as a child, I felt as a child, I thought as a child.* 1 Cor 13:11) || ³³Add: to stay || ³⁴Add: and made of wood ||

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your wonderful and holy Mother, that I addressed her with complete trust. I promised to serve Her³⁵ if She would deliver me from my problems. In my utter simplicity and because I did not want to learn from people, I prayed that she would teach me to dance, promising to pray the rosary in her honor.

³⁶My father had promised that, as soon as I was six years of age, he would allow me to learn to read. How thrilled I was when I realized that the time had come! Dear Love, You know how fervently I prayed to St. Catherine, virgin and martyr, to obtain for me the grace to learn to read quickly for your glory and my salvation. My prayer was answered regarding my learning to read in a short time. I surpassed all those [10] of my own age and even my parents' expectations. This intensified their already great love for me, especially since I often³⁷ suffered from parasites. The fear lest this cause my death made my father be extremely worried and sad, but, O Divine Goodness, You healed me when my parents were in dread of losing me.

At the age of seven, I wanted to fast on the eve of solemn feasts. It was easy for me to obtain permission for this. When I reached my ninth or tenth year, I determined to fast during³⁸ Lent, which I did very valiantly, although my intention was not truly pure, for I was somewhat complacent (which is not sinful)³⁹ and self-satisfied. In the same year, I was taken to hear a sermon about the virgins that follow the Lamb wherever He goes. I inquired: "What must one do to remain a virgin?" I was told that one could not marry, a reply that caused me to rejoice tremendously. I resolved to remain a virgin so as to follow the Lamb through the fields in innocent recreation. My spirit, that always strove to be busy, would not allow my body to rest in one place. I was always seen looking for new

FRANÇOISE GRAVIER'S COPY

³⁵Add: faithfully || ³⁶Françoise adds: **CHAPTER 4: The aptitude God gave me to learn to read and write in a short time; my resolve to remain a virgin so as to follow the Lamb everywhere; and the fasts I observed from an early age** || ³⁷Om. often || ³⁸Add: all of || ³⁹Om. which is not sinful ||

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occupations. Your Wisdom, O my Love,⁴⁰ that disposes all things gently but firmly for my good, desired or allowed me to find about a dozen torn pages from the life of St. Catherine of Siena⁴¹ that said she followed the evangelical counsels. I interpreted this to mean that she understood the Gospel in Latin, and, since at this age I thought that the Gospel could not be written in any other language, I told You: Lord, if I could understand the Latin used in the Gospel as this saint did, I would love You as much as she did. Once I stated this, I gave it no further thought, but, O God of my heart, You did not forget it. You patiently awaited the day when You would remind me, [12] for your glory and my great benefit, about what I will relate later in recounting the grace You gave me to understand Latin. My desire to remain a virgin and to follow You everywhere continued to intensify in me, so much so that, when I saw that young women were going to marry, I would withdraw somewhere to deplore their misfortune: such was my idea about those who married.

⁴²When I attained my eleventh year, I had an extreme case of quartain fever for six months. By causing severe cold and hunger, it affected my vivacious temperament and left me gloomy and vexatious.⁴³ I could not bear being far from the fire; everything irritated me. I could not be dissuaded from fasting during half of Lent nor persuaded to eat meat. Instead of being virtuous, this was following my own will. It is true, my Love, that I had no intention of displeasing You by observing the proper abstinence and fasting for half of [13] Lent. I had no director to guide me in my spiritual life. Although I deeply desired to receive Holy Communion during this eleventh year, I was not permitted to do so and was greatly afflicted thereby.

One day when I was out for a walk, I entered the house of my

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⁴⁰Om. O my Divine Love || ⁴¹Add: in which I read that this saint followed || ⁴²Françoise adds:

CHAPTER 5: The book that inspired me to pray the rosary daily; my six-day fast to receive the Holy Spirit during which God enraptured me; and I was exhorted to observe perpetual virginity; my desire to be a religious || ⁴³Add: and heavy-spirited ||

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father's god-daughter (at the present time, she is a converse Sister at the convent of the Sisters of Beaulieu belonging to the Order of Fontevraux). This young girl possessed a book on the miracles of Our Lady, your Holy Mother, which I read. Suddenly, I felt inspired to serve her faithfully and to recite the rosary in her honor every day whenever I could possibly do so.⁴⁴ The nurse of one of this girl's brothers, who also⁴⁵ practiced the devotion, offered to take us some evening to visit the Capuchin fathers.⁴⁶ The porter was very devout. His discourses and conversations were gently given [14] and easily assimilated into my soul, as they were according to what I wanted, because he exhorted us to choose You for our Spouse and to consecrate⁴⁷ our virginity to You, assuring us that You would delight in us, and we would be your dear spouses.

On the same evening,⁴⁸ as I was with this young girl and another who often accompanied us, we discussed what this religious had told us. To my benefit, I experienced the veritable promise You had made to be in the midst of those who gather in your Name. You elevated my understanding by a flight of the spirit that was so powerful and sweet that it would have preferred never to return to earth. I had no vision at the time, and, if my spirit was enraptured in a delightfully lovely place, which gently attracted my propensities, I have no doubt⁴⁹ that You were carefully concealed. You are also called by the Apostle: *Imago Dei invisibilis. The image of the invisible God.* (Col 1:15). You were lovingly present although You were a hidden God. You spoke to me through your

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⁴⁴Om. whenever it was possible to do so || ⁴⁵Om. also || ⁴⁶Add: to ask the porter how many days they fasted in preparation for receiving your Holy Spirit. He told us that they abstained only from Ascension until Pentecost. We replied that we wanted to fast and abstain completely during these ten whole days. We did so in order to receive this Spirit of Love, to whom I had a profound devotion, having heard that He inspires preachers. From the age of seven, I desired to attend sermons so as to see Him in the form of a dove beside the preacher's ear. I never expressed this thought, but kept it to myself. This good brother admired our courage in fasting the ten days that are the greatest of the year. After that, we resolved to fast even on Fridays and Saturdays. Noting our zeal, he expressed great satisfaction to us with innocent caresses appropriate for encouraging us to carry out our resolve. || ⁴⁷Var. to preserve || ⁴⁸Add: seated in our walk-way || ⁴⁹Add: my Divine Love ||

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Angels and told me that, if I observed perpetual virginity, [15] your Majesty would take me for your spouse and love me a great deal. I would be pleasing to You if I remained faithful to my resolve to observe virginity. To declare that this was a flight that caused my spirit to leave my body, or if it occurred in the superior part of my soul, You alone know.⁵⁰ With the Apostle, I declare: I understood the marvels of love You have for me which I was not allowed to express to others because they are ineffable. I was a child of earth, not knowing how to speak heaven's language, never having heard it except to admire it within myself a number of years later.⁵¹

⁵²When I was twelve, I was allowed to receive Holy Communion, which gave me great consolation. I received Communion every month during that year; then more often during my thirteenth year, and almost⁵³ every week when I was fourteen. I read the lives of the saints [16] with an intense desire to imitate them, particularly the virgins. I marveled at the courage You gave them to die for your Name. I would certainly have liked to possess this wonderful blessing, but I was unworthy of it.

One of my mother's sisters invited me to stay with her for⁵⁴ five months, during which time I greatly relaxed my previous devotion by following the example of the girls I accompanied. Adapting to their caprices, I gave up my duties relating to You. In five months, I received Holy Communion only about three times. No wonder that I became mediocre in your service, to which I seldom dedicated myself and then only through routine. I still prayed my rosary,⁵⁵ but inattentively. Dear Love, I experienced what the Royal Prophet declared: When I was with the good, I tried to be good; and, when I was with the bad, I became bad.

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⁵⁰Add: *Deus scit, God knows* || ⁵¹Om. a few years later || ⁵²Françoise adds the title: **CHAPTER 6: The joy I experienced at my First Communion; my delight in reading the lives of the holy virgins and martyrs; when I separated myself from my mother for a period of five months, I became tepid in my devotion which I regained but with imprudence.** || ⁵³Om: and almost || ⁵⁴Add: about || ⁵⁵Add: every day ||

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I freely participated in the recreations of the other young girls who adhered to the maxims of the world. This would have changed all the good inclinations You had given me had You not soon [17] withdrawn me from these companions who were unfavorable to the devotion to which You had called me. Your Right Hand wisely and gently withdrew me from all this. You allowed me to become bored with this place so as to return to be with my mother in Roanne, disregarding these companions to converse with others belonging to more edifying homes. You tricked me in a holy way, or permitted me to do so myself.

Your plan was to draw me to Yourself again through the company of this fine girl despite the repugnance I felt on leaving those who were from a high station to associate frequently with the one who was a butcher's daughter. Your grace was stronger than nature. Gradually, I withdrew from those who had led me in the vanity of the times and returned to my exercises of devotion. I then spent a great part of the day in oral prayer and attending several Masses. Such excess vexed my mother and an uncle who resolved to mortify me severely to teach me to be on time for dinner. [18] The mortifications they inflicted upon me caused me to suffer keenly. I complained about this by saying to You: "I endure all this for You; pious girls who are not of high station⁵⁶ are happier than I am. No one spies upon what they do or on how long they remain in church." After I had wept before You, I calmed down, or rather, You Yourself calmed me. I reduced the number of hours I spent at Mass and occupied myself in manual tasks beside my mother. My devotion was more fervent in summer than winter, as I accommodated myself to the season and not to my duties of loving You at all times, for You had loved with an eternal love, attracting me with great compassion, for which I thank You, O my Divine Love. I asked my parents to allow me to become a religious,⁵⁷ but my father refused to do so. This afflicted me more than I can say. I waited patiently for your Right Hand to change his mind as

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⁵⁶Var: but who are poor || ⁵⁷Var. I had a deep desire to be a religious and asked my parents' permission for this. ||

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I continued my exercises. I fasted on all the prescribed Vigils, as well as on those of the saints to whom I had great devotion. I never failed to fast during every Lent from the time I was eleven years of age, despite any indifference I showed in serving You. Every year, I even fasted throughout Advent. I still did not practice mental [19] prayer, except to meditate upon the mysteries of the rosary.

⁵⁸From the time I was seventeen years of age until I was eighteen, I received Communion on all Holy Days and Sundays. During this year, one of my aunts—my mother's sister—was to be married. I did not want to attend her wedding in order to avoid the distractions I might experience. Nonetheless, this did not exempt me from visiting. Having a complacent, condescending attitude, and due to a polite compliment, I conversed with a relative of my aunt's husband. Later, this person stated that he had been delighted by my conversation and that he could not have imagined that a young girl, who spent all her time engaged only in matters of devotion and was always withdrawn to her oratory, could speak so fluently about matters of which she had no experience. "Had she formally studied the art of speaking well, I would not be astonished on hearing her converse in the way she entertained me, without failing in the least against the wisdom and modesty of a virtuous young woman of high class." [20]

Dear Love, why did You allow someone to tell me a little later about this young man's admiration and the compliments he gave my imaginary qualities. You knew very well that my spirit was susceptible to complacency and condescendence towards others. That is why I yielded to my uncle's suggestions that I attend the celebration of St. Anne, the patroness of his village. Unwilling to refuse this opportune request, my mother allowed me to go to satisfy her sister,⁵⁹ who wanted me with

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⁵⁸Françoise adds the title: **CHAPTER 7: The book that inspired me to pray the rosary daily; my six-day fast to receive the Holy Spirit during which God enraptured me, and I was exhorted to observe perpetual virginity; my desire to be a religious.** || ⁵⁹Var. my aunt, who wanted to see me ||

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her. I consulted my confessor, Rev. Antoine Perrot, a Jesuit. He agreed with my mother and uncle and said: "Go, my child, and do not neglect to receive Communion on the two coming feasts of St. James and St. Anne."

Realizing that I could not politely refuse to comply, I had the clothes I seldom used unpacked that did not conform with my devotion. However, since it was necessary to appear in company, I resolved to wear them with indifference and not to be seen at my practices of [21] devotion, but to adapt to the young women who attended the celebration and to dance so as to dissimulate the piety that I loved so much.

As soon as I arrived, I was invited to dance. I adhered to my resolve, prompted by the idea of concealing my piety, but, O Divine Love, I had not consulted You as I did my parents. On two distinct occasions, You allowed me to have such a severe nosebleed that I had to leave the ball and retire. This did not cause me to proceed with greater prudence, because I thought the bleeding was caused by the extreme heat. The next day, I did not want to receive Communion so as not to scandalize whoever might see me later playing and dancing and to avoid being considered devout. I laughed, spent or lost time as the other girls did, and listened to frivolous compliments, especially to what I was told⁶⁰ that the young man had said [22] after meeting me at my father's house. I was surprised at myself and thought privately: You think you do not know the art of conversing politely and giving compliments, yet you have delighted⁶¹ the world by so doing. These thoughts were accepted⁶² with approval, and I allowed myself to slip into condescendence at these vanities and to be complacent at all the gatherings I attended, yet always mindful of the rules of modesty read to young women who wish to live properly according to the maxims of the world.⁶³

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⁶⁰Var. it was reported to me || ⁶¹Var. and you delight and satisfy those whom you entertain || ⁶²Add: by my self-love || ⁶³Om.: according to the world ||

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The affection shown me everywhere I stayed forced me to try to please everyone, displeasing myself by so doing, as I was fearful lest I not please You.⁶⁴ I did not yet know the words of the Apostle:

Si adhuc hominibus placerem, Christi servus non essem.

If I were still trying to please men, I should not be a servant of Christ. (Gal 1:10)

A week passed during which I appeared to be content so as not to disappoint my parents nor any of the young women who visited me and enjoyed my conversation that dealt entirely with topics of gentility and complacency.⁶⁵ You sent a storm, a hurricane that uprooted many trees. This gave me the impression that You had done so to warn me that I was no longer pleasing to You. I flattered You sweetly, saying to You: "I'm returning home soon. I will be at the celebration of Our Lady in Roanne". I did so, but not with the spirit of mortification and devotion I had practiced before leaving my mother's home. My only thought was to dissimulate my devotion so as to deceive the world; instead, it would have deluded me if, after a few months, your goodness had not opened [23] my eyes to see the precipices into which the world would have cast me had your benevolence not firmly but gently withdrawn me before I fell into them.

⁶⁶Having returned to my father's house on the Eve of Our Lady of the Angels to gain the plenary indulgence, I received Holy Communion as I had done before, but not with my previous devotion.⁶⁷ Human respect

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⁶⁴Om. I did not yet know the words of the Apostle: *Si adhuc hominibus placerem, Christi servus non essem. If I were still trying to please men, I should not be a servant of Christ. (Gal 1:10)* ||⁶⁵Om. and complacency || ⁶⁶Françoise added the title: **CHAPTER 8: My condescendence in attending the ball; my entertaining myself with the young women who adhered to worldly ways; God's care in withdrawing me from my little struggles.** ||⁶⁷Var. I received Communion on the Feast of Our Lady of the Angels to gain the plenary indulgence, but not with my former devotion ||

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still affected me in the exercises I had practiced for some years. Since I had always been admired in Roanne for my fervor, I thought I had to live up to everyone's opinion of me. The ongoing constancy to become a religious that I had shown my father and mother from my childhood prevented me from letting them note my indifference, although it was easily perceivable, for I did not refuse too insistently to attend the ball, having always yielded to my aunt and conceded the advantages of the eldest⁶⁸ of the family to my younger sister. I use the term "advantages" as the world views matters, that is a loss in your eyes, my God and my All.

My mother allowed me to accept the invitation to the ball. I could very well have persuaded her to refuse for me, but I did not want to resist my desire to attend. I said to You: "Lord, I will certainly think of You during the ball." Once I was there, I forgot my intention, but You did not forget your goodness, because You remained at my side by a spiritual presence. I could not detect this with my bodily eyes, but did so clearly with those of the spirit by which I understood You to say kindly: "You look wonderful at the ball!" At these words, I blushed with embarrassment, and, although I spoke to no one, [24] I was inwardly confused, but I did not have the will-power to refuse the next day when I was urged to return. Your Providence kept faithful watch over me, allowing everyone at the ball to think kindly of me. They imagined that I would be offended if they tried to converse with me⁶⁹ about ordinary things in those places.

I did not stop fasting during all of Advent, but it was due merely not to break⁷⁰ my habit of fasting each year. Since I was not pleasing You, O my Savior God, I lived ill at ease, as could be expected. My heart, which was made for You alone, was restless when it searched elsewhere for its repose. My gentle, malleable disposition became vexatious towards all who lived in my father's home. I could hardly accept a word of teaching

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⁶⁸Add: daughter ||⁶⁹Var. to entertain me || ⁷⁰Var. to lose ||

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from my wonderful mother, convinced that she did not love me any longer. To allay my anxieties, I asked her permission to visit my aunt who was indisposed at the place where I had contracted this spiritual malady. It was not unto death, but to show forth your glory, when the extremity of my frailty had reached its utmost point.

[25] My aunt was overjoyed to see me, thinking that charity had prompted me to go console her in her illness. However, within a few days she clearly saw that I was not at all as charitable as she had thought and that my disposition had certainly changed. I was no longer the same person she had considered so fervent and so tending toward piety as in my father's house where she had been brought up near my mother. While in her room, her mother-in-law and her husband, who was my uncle,⁷¹ told her: "Mademoiselle, your sister thinks that her daughter wants to be a religious, but her disposition is far from being appropriate for that state. She does not even⁷² stay with you although you are ill." I ignored all this, thinking⁷³ that I was too congenial to be hidden in a cloister, that all my companions during the⁷⁴ week I had stayed at my uncle's home had been extremely entertained by my pleasant conversations. They insisted that I was very amiable and that I was the eldest of my family. They discussed other similar topics by which I was almost convinced, yet showing no sign of any impact. I answered gravely: "No, no! I want to be a religious!" Contrary to my usual way of speaking gently, this response made her give up hope of dissuading me from becoming a religious.

When I was alone, I complained to You, my⁷⁵ God, asking You: "What is all this? What happened to my first fervor? I'm afraid of becoming what I had so passionately aspired to be from an early age. Why did You call me to a devout life and a religious vocation for so many years, and now You leave me in this state of uncertainty? I do not consent to

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⁷¹Add: her husband ||⁷²Var. hardly ever stays || ⁷³Add: being with the servant who loved me as the world loves and who did her utmost to make me despise religious life || ⁷⁴Add: first || ⁷⁵Add: Lord ||

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appealing worldly conventions, nor do I aspire to be anything other than your spouse, but, alas, I feel that I am too weak to commit myself to religious life in a cloister and to mortifications that heretofore I desired as the greatest delight I could possibly hope for in this life. If I change vocations, I would go against your plans. I would be culpable before You and in the opinion of the Angels and people who have seen and known my resolution until the present time. If You had not called me, I would not be guilty. Ah! Had I not been born in a place where I have experienced the influence of piety, I would not have dedicated myself to it. Had I never seen the young girl who lent me the book about the miracles of your Blessed Mother, I would not now [27] experience the distress and sadness against which I am struggling because of my aptitude to adhere to these devotions. I now consider it all to be clouded by sanctimoniousness. I feel that if I do not follow the way that I fear is too difficult, perhaps I may be damned. Alas, Lord,⁷⁶ if, to deliver me from my dilemma, You allow my father and mother resolutely to declare that they oppose my entering a convent, I will be relieved from my fears of being unfaithful to You and the embarrassment I would have before those who have known of my ongoing resolve up to the present time. What will my confessor say? What will the Capuchin fathers think and my companion, another devout girl, whom I love so much? But, alas! what am I saying? Lord, pardon a tempted, troubled young girl who asks for what is contrary to her well-being. My God, I do not consent to deserting You nor to any of my other temptations, but I am not strong enough to overcome them. I abandon myself to your mercy; have pity on me, although I am most unworthy.

These temptations arose from the fact that I was unable to embrace⁷⁷ the austerities I believed that religious life entailed. I had no inclination nor thought towards marriage. You had exempted me from all sensual sentiment. I did not give⁷⁸ these matters any consideration except the idea of being enclosed [28] all my life. I wanted to live in the

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⁷⁶Add: my God || ⁷⁷Var. I could not resolve || ⁷⁸Add: any of ||

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world in freedom and with no constraint. I complained to You and to no one else. After I expressed my troubles to You, a cousin of mine invited me out to have me recreate with her companions. As soon as I began to do so, I was reprov'd by You, O my Divine Teacher, with the very same words You had used at the ball: "You look wonderful enjoying yourself!" I told You: "Am I not free to enjoy myself innocently with these young girls? Must they gather all the roses in these games of recreation while I alone am stung by the thorns of scruples or by your reproofs?" My companions had no idea about any of these interior conversations. I was sufficiently attentive to my exterior as well as interior behavior.⁷⁹

⁸⁰After going out with these young girls, I returned, accompanied by my cousin who said to me: "When I went to see my aunt, my grandmother and uncle were present. They said that you do not live up to what your mother claims about your taking care of the sick and that she should not believe that you really mean to become a religious. Don't become one! What would you do in a cloister, dear cousin? Remain in the world as we are doing." I replied: "I cannot promise you that. [29] God is calling me to Himself; I do not want to be unfaithful."⁸¹ Thinking that I truly meant it, she considered it a waste of time to speak to me about remaining in the world. One thing she asked me not to reveal was what she had told me about the conversation of her grandmother, my uncle (who was also hers) and my aunt. I promised and have kept that promise.⁸²

Ô Divine Love, your decisions are marvelously adorable. My self-satisfaction in pleasing everyone had prompted me to conceal my devotion. I had thereby placed myself in danger of losing it completely in that place to which I had gone⁸³ unarmed into the confusion of my enemies, who thought they had conquered me. They certainly would

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⁷⁹Var. interior and exterior || ⁸⁰Françoise adds the title: **CHAPTER 9: My displeasure for having failed in charity and how Divine Providence used this to make me return to my devotions** || ⁸¹Add: to Him || ⁸²Var. about the conversations held with my aunt. I made a promise to do so and have kept it. || ⁸³Var. lingered unarmed in ||

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have if You had not fought for me and with me to make me victorious at the precise time I was almost vanquished. Fortunately for me, at this moment I acknowledged my fault and said to You: "It is understandable, Lord, that people lose interest in whoever does not love her Creator and theirs as she should, but wanted to desert Him to follow them through vain [30] complacency. Until now, I have always had the approval and consent of my parents. To please them, I often displeased myself. What was gratifying to me was their love for me and the pleasure I found in their enjoyment of my conversations which were more edifying than they are now. You are just, my God, and your judgments are true. I no longer wish to remain here. I prefer to return to be with my mother. I cannot remain with those who find no benefit in my conversation, because it is always to my own disadvantage, since by conversing with creatures I withdraw from the Creator. Pardon me, my merciful Savior. Thank You for what your Providence has permitted for my greater benefit. I am hoping against hope, but trust in your mercy. I do not promise You to fight generously; without You, I can do nothing. You will do everything."

Having said these words or similar ones, I begged my aunt and uncle to have me taken home to my mother. This sudden resolve surprised them greatly, and they referred to the extreme cold, for it was either February or the end of January. [31] None of their reasons made me change my mind. I wanted to return, but just as to those with jaundice everything appears yellow, I was filled with contradictions. It seemed to me that everyone I saw was against me. As soon as⁸⁴ I entered my father's house, I thought that my mother did not love me any more and that my uncle and everyone in the house disapproved of me. These ideas persisted until Brandon's Day when, O my Flambeau, You chose to enlighten me and convert me entirely to You. You made me part of the victories You had so gloriously won in the desert that day. Did You not tell me: "Trust in Me; I have overcome your enemies!" Perhaps it was true, but at the time I could not yet perceive my happiness.

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⁸⁴Var. Suddenly, when I

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⁸⁵On the following day, I set out to attend the sermon to be given on the Judgment. It seemed to me that the following words should be addressed to me: "Depart from me, accursed ones, into the everlasting fire!"⁸⁶ I felt so unworthy of appearing before You that I did not know where to hide, but your thoughts were only of peace and blessing for me. You wanted me to recognize how gentle You were towards the one who had offended You so much. I felt extremely vexed with myself. On this blessed day for me, You imparted to me the understanding of the Latin used in Scriptures. I understood the Epistle and the Gospel. Marveling at this favor, I could say with David: "Lord, I have not undertaken any studies, but it is your goodness that has personally taught me and invites me to share in its powers."

Quoniam non cognovi litteraturam, introibo in potentias Domini: Domine memorabor iustitiæ tuæ solius. Deus docuisti me a iuventute mea: et usque nunc pronuntiabo mirabilia tua.

Day in, day out, these lips shall tell of thy faithfulness, of thy saving power, and find no end to them; thy divine wonders, thy matchless justice, Lord, they shall proclaim. (Ps 70:15c-17)

You allowed me to recall what I had told You nine years before that, if You let me understand the Gospel in Latin, as I thought St. Catherine of Siena did, I would love You as much as she did. [32] You took me at my word as though my love could possibly increase your happiness. However, to punish myself severely for my faults, I said to You: "No, no, Lord! It is not right for an ingrate to receive so much kindness and to be treated so lovingly. Let her remain in fear. If I may so speak, spare this generosity and chastise my infidelities by the deprivation of all consolations that are not absolutely necessary for my salvation. What! You caress the one who, only a month ago, said to You:

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⁸⁵Françoise adds the title: **CHAPTER 10: My complete conversion; my bitter contrition for my faults that led me to be rigorous with myself; the gift of tears; the understanding of the Latin used in Sacred Scriptures** || ⁸⁶Var. of hell ||

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'Why have You called me to piety?' and who seemed vexed that your goodness had considered her from all eternity?"

Your thoughts of peace for me, oh, my God, caused me to dissolve in tears. Your Spirit breathed, and my eyes flowed with the waters of contrition that You later alluded to because You are Sovereign and divinely merciful.⁸⁷ When You imparted to me an understanding of the Latin language, You also gave me the perception of the mystical meaning of many Scriptural passages, a grace that You continue to provide me with always.

One day You said to me: "My daughter, I wish to speak to you through the Scriptures; and, through them, you will learn my will. I want them to be the code that will show you what I want you to understand for my glory and that of my saints and for your own salvation and your neighbors'. I speak to people only in parables, and without parables I address them only rarely. I wish to instruct you, my beloved, of my plans through the Scriptures, and through them,⁸⁸ make my intentions known to you and explain to you the adorable mysteries most concealed from human understanding." You⁸⁹ gave me the gift of prayer, together with the gift of tears. My eyes became two fountains, two pools, and, for a number of years as a token of joy, this gift of tears has continued. So abundant was the anointing of the⁹⁰ Spirit in my soul that I found myself completely consecrated to your love. I spent two hours and even more in mental prayer without a single distraction. From that day on, You allowed me to despise the things You despise and to love those You love.

The world and all its vanities were placed beneath my feet. For me, solitude and retreat were a paradise. Stemming from that day on, I saw myself transformed, with my former preferences converted into your

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⁸⁷Om. These thoughts [...] divinely merciful. ||⁸⁸Var. by this means ||⁸⁹Add: immediately ||⁹⁰Add: Holy ||

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desires. [33] Oh, how sweet is your yoke and light your burden! I continually concealed myself from those who lived at home. Dreading to be sought in the rooms there, I withdrew to a stable where You elicited a thousand holy thoughts in my soul. For a number of years, You entertained me with the mysteries of your sorrowful Passion and enabled me to be always recollected.⁹¹

⁹²During the first year, I regarded your sufferings as a punishment for my sins, and I detested them profoundly. I begged You to forgive me and to grant me the grace to suffer for ⁹³my faults as much as possible in reparation for them. I contemplated You scourged, crowned with thorns, nailed to the wood of the Cross for my sins and those of all sinners, according to the prophecy of Isaias:

Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostræ super eum, et livore eius sanati sumus. Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum. Oblatus est quia ipse voluit.

But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the Lord laid upon him the guilt of us all. He submitted like a lamb led to the slaughter. (Is 53:5, 7b)

⁹⁴In the second year, with loving satisfaction and deep condolences, I empathized with your pain and suffering. This loving⁹⁵ compassion was such a tremendous grace that I could not sufficiently admire it, for I was

FRANÇOISE GRAVIER'S COPY

⁹¹Add: by a loving recollection within me that I had not even striven to possess. || ⁹²Add: **CHAPTER 11: My horror of sin and detestation for it, since it had caused the cruel sufferings and ignominious death of the Savior of mankind, giving Him the appearance of a leper.** || ⁹³Add: all || ⁹⁴Françoise adds: **CHAPTER 12: My loving condolences and sorrowful compassion for the Passion of my Divine Savior, causing me mortal suffering.** || ⁹⁵Om. loving ||

JEANNE'S ORIGINAL DRAFT

so profoundly united to your sufferings as though I were your other Self. By loving, sorrowful sentiments, I was bound to the pillar and nailed to the Cross. I felt myself transfigured and transformed by your pain: in the Garden, I perspired, but only water.⁹⁶ As I contemplated You bound to the pillar, I could feel, by an application of my senses prompted by love, the blows inflicted upon You.⁹⁷ When I considered You carrying your Cross, it seemed that I was carrying it with You, without being forced do so like Simon of Cyrene. I wanted to assist You and accused myself, seeing all that your love had undergone for my sins and those of all mankind. With You, I was crucified on Calvary.

Truly, O my faithful Spouse, one Good Friday, I was [34] at the point of expiring with You, for I found myself nailed to the Cross and could say:

Christo confixus sum cruci.

With Christ, I am nailed to the Cross. (Gal 2:19)

My spirit was⁹⁸ upon my lips, apparently expiring at the moment that the priest who was preaching said that You bowed your head and breathed forth your spirit. Mine wanted to follow it, but your orders were that it should be satisfied with your commands, saying with the Apostle:

Vivo autem, jam non ego. Nunc magnificabitur Christus in corpore meo, sive per vitam, sive per mortem. Mihi enim vivere Christus est, et mori lucrum. Quod si vivere in carne, hic mihi fructus operis est, et quid eligam ignoro. Coarctor autem e duobus: desiderium habens dissolvi, et essem cum Christo, multo magis melius: permanere autem in carne.

Françoise Gravier's Copy:

⁹⁶Var. not of blood, but of water ||⁹⁷Var. the blows of the lash inflicted upon You as You carried the Cross made me feel that I carried it with You without being forced like Simon of Cyrene. I wanted to bear the burden that your love chose to accept for me and for all mankind. ||⁹⁸Add: with You ||

JEANNE'S ORIGINAL DRAFT

It is now no longer I that live. (Gal 2:20a) With complete assurance now as at all times Christ will be glorified in my body, whether through life or through death. For to me to live is Christ and to die is gain. But if to live in the flesh is my lot, this means for me fruitful labor, and I do not know which to choose. Indeed I am hard pressed from both sides—desiring to depart and to be with Christ, a lot by far the better; yet to stay on in the flesh is necessary for your sake (Phil 1:20-24).

You let me understand that You still wanted me in the world for your glory and the salvation of many.

On the following day when I was⁹⁹ at the sermon given by Father Irenée, Capuchin, who presented the sufferings of your Blessed Mother, I was a living reflection of her sufferings, but such a naïve one that the said priest exclaimed: *Ecce Mater*. It was a real marvel that I continued to live.¹⁰⁰ The mystical experience of such a loving death taught me that love is as strong as death and that, by your omnipotence, two opposites are able to exist in the same subject. I imagined the Precious¹⁰¹ Blood from your five Wounds gushing upon me like loving arrows. I said to You:

Sagittæ tuæ infixæ sunt mihi; et confirmasti super me manum tuam.

For your arrows have sunk deep in me, and your hand has come down upon me. (Ps 37:3)

With Job, I could say:

Reversusque mirabiliter me crucias.

Repeatedly you show your wondrous power against me.

(Job 10:16b)

Françoise Gravier's Copy:

⁹⁹Var. had returned ||¹⁰⁰Add: on this Saturday and not die ||¹⁰¹Om. Precious ||

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¹⁰²In the third year, if I remember correctly, You allowed me to see your sufferings as trophies of your victories over sin, the devil, the flesh and the world. I adored You together with your Father and the Holy Spirit, one God with us, recalling that the Apostle said that You rose from the dead for the glory of your Father. You are our resurrection; You rose gloriously after having undergone death so as to destroy the body of sin from which you wished to emancipate us.¹⁰³ The same Apostle says:

Delens quod adversus nos erat chirographum decreti, quod erat contrarium nobis, et ipsum tulit de medio, affigens illud cruci: [35] et expolians principatus, et potestates traduxit confidenter, palam triumphans illos in semetipso.

[He] canceled the decree against us, which was hostile to us. Indeed, he has taken it completely away, nailing it to the cross. Disarming the Principalities and Powers, he displayed them openly, leading them away in triumph by force of it. (Col 2:14-15)

I marveled at the way that You triumphed over your enemies; I adored the Cross that was the instrument of your glorious victory:

Absorpta est mors in victoria. Ubi est mors victoria tua? ubi est mors stimulus tuus? Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum Jesum Christum.

"Death is swallowed up in victory! O death, where is thy victory? O death, where is thy sting?" Now the sting of death is sin. But thanks be to God who has given us the victory through our Lord Jesus Christ. (1 Cor 54c-57)

I considered the glory of the Cross to be so august that I gloried only in it, saying: I glory only in the Cross of my Lord Jesus Christ by

FRANÇOISE GRAVIER'S COPY

¹⁰²Jeanne's original copy has no title: **CHAPTER 13:** My Savior showed me the trophies of his victories over his enemies through his Cross by which He teaches the most profound mysteries. || ¹⁰³Add: Rom 6:8 ||

JEANNE'S ORIGINAL DRAFT

whom the world is crucified to me and I to the world. I discovered my happiness together with my glory and, with intense joy, drew deeply with great jubilation from the waters of grace that flowed from the fountains of your Wounds.

I said: Lord, I praise You that You detest sin by essence just as You love by it. Sin is reason for your just anger against sinners, especially myself, but by your death You expiate it and give me your¹⁰⁴ life.

Confitebor tibi Domine, quoniam iratus es mihi: conversus est furor tuus, et consolatus es me. Ecce Deus salvator meus, fiducialiter agam, et non timebo: quia fortitudo mea, et laus mea Dominus, et factus est mihi in salutem.

I give you thanks, O Lord; though you have been angry with me, your anger has abated, and you have consoled me. God indeed is my savior. I am confident and unafraid. My strength and my courage is the Lord, and he has been my savior. (Is 12:1-2)

You have addressed all the powers of my soul thus:

Haurietis aquas in gaudio de fontibus salvatoris.

With joy you will draw water at the fountain of salvation.

(Is 12:3a)

Invoke his most holy Name, [36] and proclaim the inventions of this Divine Savior to all nations. Tell them that his sufferings are our delight; his death, our life; his ignominy, our glory; his temporal riches have given birth to our eternal joy. Let them know that He has discovered the secret unknown to mankind: being in the form of God, He emptied Himself, taking the form of a servant by becoming man, without discarding the¹⁰⁵ equality He possessed with the Eternal Father and the Holy Spirit. He became obedient even to death, but the death of the Cross.

Françoise Gravier's Copy:

¹⁰⁴Om. your || ¹⁰⁵Add: divine ||

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Propter quod et Deus exaltavit illum, et donavit illi nomen, quod est super omne nomen: ut in nomine Jesu omne genuflectatur cœlestium, terrestrium, et infernorum.

Therefore God also has exalted him and has bestowed upon him the name that is above every name, so that at the name of Jesus every knee should bend of those in heaven, on earth and under the earth. (Phil 2:9-10)

This universal Lord Jesus Christ, our King and our Liberator, is gloriously seated at the right hand of his Eternal Father, as St. Peter states:¹⁰⁶

[Iesu Christi] qui est in dextera Dei, deglutiens mortem ut vitæ æternæ heredes efficeremur: profectus in cælum subjectis sibi angelis, et potestatibus, et virtutibus. Eum autem, qui modico quam Angeli minoratus est, videmus Jesum propter passionem mortis, gloria et honore coronatum: ut gratia Dei, pro omnibus gustaret mortem. Decebat enim eum, propter quem omnia, et per quem omnia, qui multos filios in gloriam adduxerat, auctorem salutis eorum per passionem consummare. Qui enim sanctificat, et qui sanctificantur, ex uno omnes.

[Jesus Christ,] who is at the right hand of God, swallowing up death that we might be made heirs of eternal life (1 Pet 3:22a). But we do see him who was made a little lower than the angels, namely, Jesus, crowned with glory and honor because of his having suffered death, that by the grace of God he might taste death for all. For it became him for whom are all things and through whom are all things, who had brought many sons into glory, to perfect through sufferings the author of their salvation. For both he who sanctifies and they who are sanctified are all from one. (Heb 2:9-11a)

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¹⁰⁶Add: *Per resurrectionem Jesu Christi. Through the resurrection of Jesus Christ. (1 P 3:22) ||*

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He has made us sharers of his precious Body and Blood:

Ut per mortem destrueret eum, qui habebat [37] mortis imperium, id est, diabolum: et liberaret eos, qui timore mortis per totam vitam obnoxii erant servituti.

Through death he might destroy him who had the empire of death, that is, the devil; and might deliver them, who throughout their life were kept in servitude by the fear of death.

(Heb 2:14c-15).

None of these understandings can fill a heart with joy to which You deign to give Yourself with so much¹⁰⁷ love and predilection. Anything I could possibly express would fall far short of what is truly contained therein. O my Divine Spouse, your Cross has been¹⁰⁸ our cedar couch, and I could never express the secrets and mysteries You have shared with me there. They are too ineffable. There You taught me the eminent science which St. Paul devoutly gloried in and for which he was scorned. You promoted me from one class to another, and, for a nine-year period in this holy Academy, I learned about your love and adorable¹⁰⁹ mysteries. In accordance with my capacity as a young woman, by your grace, You let me understand with all your saints the length, breadth, height and depth of your eminent charity for the salvation of mankind. So that I could be filled with all the plenitude of God, You shed all your Precious Blood, which You offered your Father, dying for all peoples. By your death, we possess life. By dying on the Cross,¹¹⁰ You were both the Conquered One and the Conqueror for our glorification, which is based upon your own. For this, I thank You, my Divine Love.

[38] ¹¹¹ Abel's blood cried out from earth to heaven for vengeance

FRANÇOISE GRAVIER'S COPY

¹⁰⁷Add: rejoicing || ¹⁰⁸Var. is || ¹⁰⁹Var. adorable mysteries for nine years || ¹¹⁰Var. by your death ||

¹¹¹Françoise makes the division here: **CHAPTER 14: My Savior's Blood was the abyss wherein He plunged my sins; how He banished my fear that I might be completely occupied with thoughts of his Love that is all-merciful towards me ||**

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on the death of this innocent one, because his death could not eradicate the sin of the person who had wickedly murdered him. However,¹¹² your Blood cried out for mercy on those who caused it to be shed, because it was meant to efface the crimes and wash away the sins of the criminals.

Testamenti novi mediatorem Jesum, et sanguinis aspersionem melius loquentem quam Abel.

To Jesus, mediator of a new covenant, and to a sprinkling of blood which speaks better than Abel. (Heb 12:24)

For its reverence, it was the Blood of a God-Man that was shed. Divine Mediator, You asked pardon for your enemies, excusing as ignorance the deicide they committed when they put You to death as authorized by the power given them from On High and your choice of making this humble and just request from the Cross:

Cum clamore valido, et lacrymis offerens, exauditus est pro sua reverentia.

With a loud cry and tears, [...] and was heard because of his reverent submission. Heb 5:7.

Prophesying your voluntary death, Isaias said:

Si posuerit pro peccato animam suam, videbit semen longævum, et voluntas Domini in manu eius dirigetur. Pro eo quod laboravit anima eius, videbit et saturabitur: in scientia sua justificabit ipse justus servus meus multos, et iniquitates eorum ipse portabit. Ideo disperdiam ei plurimos: et fortium dividet spolia, pro eo quod tradidit in mortem animam suam.

If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accom-

FRANÇOISE GRAVIER'S COPY

¹¹²Om. However ||

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plished through him. Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrenderd himself to death and was counted among the wicked; and he shall take away the sins of many. Is 53:10b-12(c).

With great charity, You let me understand that my sins were forgiven, that You had washed them away in your Blood. My zeal to be treated rigorously for the faults You had taken away served to humble me, but your love was preferable for making me holy. My repugnance in accepting these favors proceeded from the rigorous justice of a young heart filled with self-inflicted pain for having offended the One whose love is greater than the sea and whose nature and goodness¹¹³ delight more in pardoning than in punishing. "I prefer mercy to sacrifice. I am good by essence and just towards my creatures. My mercy is an attribute proper to Me. Justice [39] towards sinners is an attitude foreign to Me that would hurt Me first were I not essentially invulnerable. Since, by my goodness, I have chosen your soul¹¹⁴ to take my delight in you, You would make Me suffer were I not impassible, if your heart were to reject my caresses. My divine bounty is communicative of itself. I delight in granting you great gifts; my love wishes to remove your fears. Do not dwell upon your weaknesses, but upon these powers.¹¹⁵ Your thoughts are as far from mine as heaven is from earth. My thoughts for you are of peace and joy while yours are of conflict and affliction because of sin, which I have plunged into the ocean of¹¹⁶ my infinite charity. Not only are they covered and buried, but to the extent that they may be destroyed, I have destroyed them. With humble gratitude, accept my graces, then, and suffer Me to love you and to pour out my torrents¹¹⁷ of goodness upon you." Since my

FRANÇOISE GRAVIER'S COPY:

¹¹³Om. whose love [...] goodness ||¹¹⁴Om. Since [...] your soul ||¹¹⁵Var. my ||¹¹⁶Add: of my Precious Blood through ||¹¹⁷Var. I delight in showering upon you ||

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tears were dried by the ardor of your love that had produced them, I accepted your desires. I said to You:

Abyssus abyssum invocat, in voce cataractarum tuarum. Omnia excelsa tua, et fluctus tui super me transierunt.

Deep calls unto deep in the roar of your cataracts; all your breakers and your billows pass over me. (Ps 41:8)

It pleased You to arrange for the abyss of my sins to be drawn into the abyss of your mercies and to have them be engulfed in the ocean of your loving goodness that opened and poured over me the cataracts of your graces. Their full, swollen rivers submerged my thoughts. Therefore, I adore your extravagance and lose myself in them, saying with the Prophet:¹¹⁸

Omnia excelsa tua, et fluctus tui super me transierunt.

All your breakers and your billows pass over me. (Ps 41:8b)

The blood of your martyrs is a seed of faith; it is the seed of Christians. However, yours, O my Divine Spouse, is the seed of love in our hearts, that is diffused by the indwelling of your Holy Spirit, who fills the soul. He adorns it like a lofty heaven where the entire Trinity abides, the Trinity that is God. God is love. Whoever has charity possesses God. By the incorruptible seed of your Blood, O my Love, we become children of your Heavenly Father and your adopted brothers and sisters. Addressing your Divine Father, St. Paul applies these words to You:

Nunciabo nomen tuum fratribus meis: in medio Ecclesiae laudabo te. Ecce ego, et pueri mei, quos dedit mihi Deus. Quia ergo pueri communicaverunt carni, et sanguini, et ipse similiter participavit eisdem.

Françoise Gravier's Copy:

¹¹⁸Add: King II

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I will declare thy name to my brethren; in the midst of the church I will praise thee. Behold, I and my children whom God has given me. Therefore because children have blood and flesh in common, so he in like manner has shared in these.

(Heb 2:13b-14b) [40]

¹¹⁹It is said that one must show an elephant blood to excite it to anger or to fight. Dear Love, when I saw such an abundant outpouring of your Precious Blood which was shed upon me, whereby You became my Spouse of Blood, I wanted to shed all of mine through martyrdom. However, since this cannot occur in countries where one is free to practice the Faith, I tried to offer You mine by lengthy disciplines for which I interlaced chains and thorns in such a way that they resembled crocheted spikes which I placed around my shoulders. When I removed this, I shed my blood for You. My joy was complete when I saw it amid the comforts of my room where I had my oratory, but this did not last as many years as your unceasing favors to me and within me. When my confessors learned about my penances and saw how weak and ill I was, they forbade me to take the discipline in such a way, forbidding me to use either sharp points or hooks.¹²⁰ They took away the one that consisted of a steel chain which I used almost daily. Dear Love, I did not deserve to enjoy this satisfaction of spirit for a long time, because it is necessary to take good care of the body. Although it was a relief, it was indeed a deep, humiliating mortification for my spirit that took pleasure in this loving cruelty for the simple reason that I was ashamed to be the recipient of so many graces in which the body shared by the sweet tastes I savored and the grace You gave me of being exempt from feelings of [41] concupiscence. You had told me: "My daughter,

Non accedet ad te malum: et flagellum non appropinquabit tabernaculo meo.

FRANÇOISE GRAVIER'S COPY

¹¹⁹Title added by Françoise Gravier: **CHAPTER 15: The sight of my Savior's Precious Blood flowing over me made me ardently desire to shed mine for love of Him.** || ¹²⁰Om. forbidding [...] hooks ||

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No evil shall befall you, nor shall affliction come near [your] tent." (Ps 90:10).

"The struggles I allow many in order to humiliate them by thoughts and feelings of impurity will not touch you, because you are my tabernacle. The demons cannot trouble your imagination, cause you impure thoughts¹²¹ nor excite your bodily humors. I protect¹²² you and entrust the commission to my Angels to guard you. Your other weaknesses will humble you before Me. You will constantly be aware that you possess no virtue and that you owe everything to my loving mercy towards you."¹²³

¹²⁴I adored your goodness that seemed to have only me on earth by the way You favored me and were so merciful to me. I intensely wanted to practice this great mercy towards the poor, and I gave away whatever my mother allowed me to, for she possessed a natural tendency to give alms. In fact, at times she even gave her undershirts¹²⁵ to the poor who, she knew, were too embarrassed to ask. As I did not want anyone to know that I fasted on Fridays, Saturdays and sometimes¹²⁶ on Wednesday, I sat at the table with my mother,¹²⁷ for my father was ordinarily in Paris. My wonderful mother had no idea that I quietly slipped the meat she had placed on my plate, whenever it was not in gravy, into my napkin. On other occasions, I said that I felt cold, [42] and she allowed me to leave the table to warm myself. My sisters perceived my subtlety and, not wishing to displease me, said nothing about the matter, at least not to my mother who loved me passionately ever since Brandon's Day that I referred to previously. She did not want to contradict me in anything, saying to me: "My daughter, take care of your health." I told her¹²⁸ that I was very fine and that I took good care of myself in order to please her.

FRANÇOISE GRAVIER'S COPY

¹²¹Var. of impurity || ¹²²Var. guide || ¹²³Var. for Me || ¹²⁴Jeanne's copy does not include: **CHAPTER 16: The tendency God gave me to donate alms, thus imitating my mother who loved the poor.** || ¹²⁵Var. dresses and undershirts || ¹²⁶Om. sometimes || ¹²⁷Var. I was careful that she did not notice || ¹²⁸Var. replied ||

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I sent word to a poor girl who lived near our home to have it understood that she should not be surprised¹²⁹ if she found meat in the stew that was taken to her from our house. My sisters noticed that I liked to give alms and that it was from what I saved. When they did the same thing, I was very glad. I am not sure whether or not I thanked you then; I do so now, my merciful Savior.

¹³⁰My mother kept my sisters busy with¹³¹ household tasks, often making them sweep. Purposely she deprived herself of servants or sent them to the fields to work so as to occupy my sisters in the house, even to washing the dishes and preparing the meal, things I often wanted to do more than they did. However, my mother wanted [43] me dispensed from them. I had my sisters carry the pot of hot water to the place where bread was baked, and there¹³² secretly washed the dishes they brought me. The pious young girl who was poor would look for me and assist me.¹³³ O Divine Savior, how content I was in performing these simple actions. Occasionally, You elevated my spirit with sublime understandings while my body was busy in these humble tasks. Inspired by the sight of water, I contemplated You by the well where You converted the Samaritan woman and asked You to continue sending the Living Water which You gave me in abundance. I said many vocal prayers every day: namely, the Rosary, the Little Office of Our Lady, the Office of the Holy Spirit, the Gradual Psalms, litanies and other prayers. Also, sometimes on Monday, I added the Office of the Dead. I had great compassion for the Souls in Purgatory, begging You to deliver them from their spiritual malady¹³⁴ and to let me suffer for them. With the Apostle, I could say in the way I wished to explain it to myself:¹³⁵

FRANÇOISE GRAVIER'S COPY

¹²⁹Var. she was not to say anything || ¹³⁰Jeanne's copy does not have: **CHAPTER 17: The satisfaction and elevations of spirit I experienced when I occupied myself with lowly tasks and my vocal prayer.** || ¹³¹Var. always kept my sisters busy || ¹³²Add: I || ¹³³Om. The pious [...] help me. || ¹³⁴Om. from their spiritual malady || ¹³⁵Var. I could explain and apply it to myself ||

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Instantia mea quotidiana sollicitudo omnium Ecclesiarum.

There is my daily pressing anxiety, the care of all the churches.
(2 Cor 11:28b)

I asked those in the Church Triumphant to praise God for me, and I would offer my troubles and insignificant works to increase their accidental glory. I told those in the Church Suffering that I would offer everything in suffrage for them so as to diminish or shorten their sufferings. I prayed for all in the Militant Church so that those in the state of grace would have it augmented and that it would please your divine Mercy to grant it to those who lacked it that they might be converted. In short, I could say with the Apostle:¹³⁶

Quis infirmatur, et ego non infirmor? quis scandalizatur, et ego non uror?

Who is weak, and I am not weak? Who is made to stumble, and I am not inflamed? (2 Cor 11:29)

In all this, I had no reason to glorify myself except in my own weaknesses.

Si gloriari oportet, quæ infirmitates meæ sunt gloriabor: Deus et Pater Domini nostri Jesu Christi, qui est benedictus in sæcula, scit quod non mentior.

If I must boast, I will boast of the things that concern my weakness. The God and Father of the Lord Jesus, who is blessed forevermore, knows that I do not lie. (2 Cor 11:30-31)

Yes, my sweet Jesus, You well know that I have always possessed an acknowledgment of my infirmities and weaknesses and that, being weak of myself, I am strong in You. [44]

FRANÇOISE GRAVIER'S COPY

¹³⁶Var. noting so many spiritually infirm ||

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¹³⁷Divine and loving Friend, You Yourself chose to lead me to the mountain of myrrh and the hills of incense. You taught me to pray mentally. You led me into interior solitude. You made me understand:

Ecce ego lactabo eam, et ducam in solitudinem: et loquar ad cor eius.

So I will allure her; I will lead her into the desert and speak to her heart. (Hos 2:14)

Speaking to my heart, You allowed me to see that the beauty of the fields was in You. By making me a mystic bee, You plunged me into your marvelously blossoming¹³⁸ mysteries and proposed¹³⁹ your Holy Scriptures to me like flowers from which your Holy¹⁴⁰ Spirit helped me gather the honey of a thousand holy thoughts in indescribable delight. Occasionally,¹⁴¹ I prayed vocally to You with cries like those of baby swallows. Afterwards, I meditated like the dove, imitating the king whom You healed of a languishing malady, adding fifteen years to his life to reward the loving tears he confidently offered You:

De mane usque ad vesperam finies me: sicut pullus hirundinis sic clamabo, meditabor ut columba.

Day and night you give me over to torment. Like a swallow I utter shrill cries: I moan like a dove. (Is 38:13b-14a)

My prayer commenced in the morning and lasted until evening. I did not turn from prayer,¹⁴² regardless of the task I was engaged in externally. Your love verified in me the statement of the Apostle: "Pray always, not merely by intention, but really and truly." Day and night, I meditated on your loving law. During my meditation, the fire was ablaze.

FRANÇOISE GRAVIER'S COPY

¹³⁷Jeanne's copy does not have the title: **CHAPTER 18: My Savior wanted to be my Teacher and guide me during the meditation in which his Spirit occupied me day and night.** ||

¹³⁸Add: holy || ¹³⁹Om. proposed [...] to me || ¹⁴⁰Om. Holy || ¹⁴¹Om. Occasionally || ¹⁴²Add: and your constant presence ||

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You were with me to fulfill your plan for which [45] You came down to earth which is to set hearts ablaze, because You wished to see them burning with your love. I said to You:

Meditatio cordis mei in conspectu tuo semper.

Let the thought of my heart find favor before you always.

(Is 18:15b)

This is because You are my loving Redeemer who made me share in the copious Redemption You brought about so as to possess me. You delivered me from the impact of my senses, for it appeared that You had subjected them all to reason. They were so subdued that they seemed to be dead, yet, when it was a matter of your glory, they were fully alive.

As I stated previously, the hatred I possessed was to hate what You hated, and my love consisted in loving what You loved. I loved only You in everything and everything in You. My only desire was to please You, and my sole fear was to displease You. I had an aversion for whatever was contrary to good morals and virtue. My soul was always joyful in You. I could only become sad because of offences committed against your goodness. I hoped for everything from You and for nothing of myself.

I could not tell my directors: I will perform this virtuous act or good work. This diffidence in myself continually prompted me to have a total confidence in You in whom I can do all things. As St. Paul states: being weak in myself, I am strong in You. I dreaded [46] offending You. Other than this, I fear nothing created. I am courageous about anything that may promote your glory, to correct men or women whom I see offending You deliberately or through bad inclinations. I cannot recall being angry except desiring with David to exterminate sinners from earth, not by having them die, but to have them die to themselves in the sense that St. Paul means when he says that the life of those who die to self and to all their bad inclinations is hidden in You. I regret the time I have lost and the time lost by men and women. I could not divert my thought from your love.

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Rarely did I join any company and, whenever I did so, it was through charity or propriety. I could perceive that those who thought only of earthly things deserved to be desolate, because they never considered your love, for which reason You had given them their heart in the first place and not to love¹⁴³ vain things. Recognizing that their affections were attached to the earth and their spirit borne about by the winds of vanity, I felt as David did:

Filii hominum usquequo gravi corde, ut quid diligitis vanitatem, et quæritis mendacium.

Men of rank, how long will you be dull of heart? Why do you love what is vain and seek after falsehood? (Ps 4:3)

You showed me your truths with such clarity [47] that I could not doubt You. I said:

Testimonia tua credibilia facta sunt nimis.

Your decrees are worthy of trust indeed (Ps 92:5a).

¹⁴⁴You hardly left me during meditation. In a few days, You had raised me up to contemplation, giving me Mary's part which You have never taken from me. As I sat at your feet, the light from your divine face shone upon my head. You gave me a gift which You have never regretted doing, since I still possess it at the present time. You showed me that it was the same light and truth requested by David and the same reason¹⁴⁵ admired by this Prophet-King, who said:

Signatum est super nos lumen vultus tui Domine: dedisti lætitiā in corde meo.

FRANÇOISE GRÄVIER'S COPY

¹⁴³Add: the world and ||¹⁴⁴Jeanne's copy does not have the title: **CHAPTER 19: The gift of contemplation that God granted me and the ray of light He gave me by which He allowed me to understand sacred mysteries.** || ¹⁴⁵Om. requested by David ||

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O Lord, let the light of your countenance shine upon us! You put gladness into my heart. (Ps 4:7b-8a)

My heart was filled with joy, adoring your beauty that You showed my understanding, as though it were a voluntary mirror of your face and loving eyes¹⁴⁶ proceeding from illuminations that elevated my spirit to marvelous contemplations, for I had meditated during the preceding meditation¹⁴⁷ upon your wonderful perfections. I marveled at them by a simple view, saying to You:

Ecce tu pulcher es dilecte mi, et decorus. Dilectus meus mihi, et ego illi.

Ah, you are beautiful, my lover—yes, you are lovely. My lover belongs to me and I to him. (Cant 1:15; 2:16a)

Just as Magdalen did not worry about anything, my spirit remained at your holy feet¹⁴⁸ to listen to your divine words and in case You wished to take me for a promenade through your marvels:

Lucerna pedibus meis verbum tuum, et lumen semitis meis.

A lamp to my feet is your word, a light to my path. (Ps 118:105)

I told You: "You are the light to my feet, O Divine Word, because You became my lighted pathway, for You are my Way, my Truth and my Life. [48] Although I am not yet in the land of the living, You became¹⁴⁹ my heritage in advance and my most wonderful portion in the land of the dying. You are my Viaticum¹⁵⁰ in this earthly sojourn.¹⁵¹ St. Paul states that St. Luke was the companion of his own.¹⁵² This saint was an artist, writer and doctor. You exercise all these offices towards me, by bringing

FRANÇOISE GRAVIER'S COPY

¹⁴⁶Add: sweet and || ¹⁴⁷Add: in detail || ¹⁴⁸Var. your presence || ¹⁴⁹Var. You choose to be || ¹⁵⁰Var. You became my Viaticum while I was || ¹⁵¹Add: You accompany me || ¹⁵²Add: *ordinatus est ab Ecclesiis comens peregrinationis nostrae in hanc gratiam. He has been appointed our traveling companion of the churches, as we willingly carry on this work of charity. (2 Cor 8:19) ||*

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to light your divine perfections in my understanding. Without employing colors, which are from earth, You explained your secrets to me by writing your wonderful law within my heart. You healed my infirmities with so much kindness that I appeared to be happy when I became ill, being visited and assisted by a Divine Physician.

Qui pronus est ad misericordiam, benedicetur: de panibus enim suis dedit pauperi.

The kindly man will be blessed, for he gives of his sustenance to the poor. (Prov 22:9)

Who was ever as prompt to perform works of mercy as You are? My own experience has given me the answer to this. You became my¹⁵³ Living Bread, my Bread of Life and of understanding. I have witnessed the reality of what Ecclesiasticus says:

Cibabit illum pane vitæ et intellectus, et aqua sapientiæ salutaris potabit illum, et non confundetur.

[She] will nourish him with the bread of understanding and give him the water of learning to drink. He will trust in her and not be put to shame. (Eccl 15:3; 4b)

Uninterruptedly, for nine entire years, You continued to nurture my spirit with the Bread of Life and understanding and allowed me to imbibe long drafts of the saving waters of your divine wisdom. It was only on Holy Saturday in either the first or second year that I experienced dryness. This surprised me as something I had never experienced before, since You had let me share in your illuminations. Your love, if I may dare state this, could no longer be concealed. You said to me: "My daughter, behold:

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¹⁵³Om. my ll

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Intellectum tibi dabo, et instruam te in via hac, qua gradieris: firmabo super te oculos meos.

I will instruct you and show you the way you should walk; I will counsel you, keeping my eye on you. (Ps 31:8) [49]

"Through the¹⁵⁴ Scriptures, I will give you an understanding of sacred mysteries. I Myself will be your Teacher. In a divine way, I will elevate your understanding. I will fill it with my light, and, using no medium, I will enlighten you and gaze lovingly upon you, to be your¹⁵⁵ guide in all the paths along which it shall please Me to lead you. You will not resemble those who are stupid and gross who, like horses and mules, are attached to their own senses¹⁵⁶ from which they do not wish to part. They are deprived of mine:

Exquisivi Dominum, et exaudivit me: et ex omnibus tribulationibus meis eripuit me.

I sought the Lord, and he answered me and delivered me from all my fears. (Ps 33:5)

"My daughter, experience what David said:

Accedite ad eum, et illuminamini: et facies vestrae non confundentur.

Look to him that you may be radiant with joy, and your faces may not blush with shame." (Ps 33:6)

Your Father and You gave me the Holy Spirit, who offered to be my nurse and to take greater care of me than any other nurses of their charges. Your love chose to nurture me with magnificence and abundance from the royal, divine breasts, declaring to all the powers of my soul:¹⁵⁷

FRANÇOISE GRAVIER'S COPY

¹⁵⁴Add: Holy || ¹⁵⁵Om. your || ¹⁵⁶Var. blood || ¹⁵⁷Om. Your Father and You [...] my soul. ||

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Gustate et videte quoniam suavis est Dominus: beatus vir qui sperat in eo.

Taste and see how good the Lord is; happy the man who takes refuge in him. (Ps 33:6; 9)

"Having confidence in Me, you will never¹⁵⁸ be confused. Come to Me with faith and humility. Enjoy the honey of my conversation which does not pall, and see how lovely and filled with sweetness it is to accompany Me. Hope in Me, and, even in this life, you will begin to perceive the happiness of my faithful who are in glory."

I said:¹⁵⁹ Lord, here I am to listen to whatever it pleases You to tell me. You set to rest all my powers that are your people. In this holy¹⁶⁰ contemplation, I find the one thing necessary.¹⁶¹ [50]

¹⁶²Since I found all my happiness in You and nothing outside You meant anything to me, my soul lived in a state of peace that surpassed all satisfaction of the bodily senses. It had no need of them to look for You through visible things, for You dwelt in it in an intimate way, gathering up all my powers as my Divine Lover and¹⁶³ my Treasure. My heart was in You, and You Yourself were the God of my heart. I addressed to you the words of the man who was according to your heart and¹⁶⁴ who complied with your will in all things:

Quid enim mihi est in cælo? et a te quid volui supere terram? Defecit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in æternum. Quia ecce, qui elongant se a te, peribunt: perdidisti omnes, qui fornicantur abs te.

FRANÇOISE GRAVIER'S COPY

¹⁵⁸Add: confounded nor || ¹⁵⁹Add: to You || ¹⁶⁰Var. sweet || ¹⁶¹Add: that Mary has chosen, which is none other than You, my Love and my All || ¹⁶²Jeanne's copy does not have the title: **CHAPTER 20: Silent prayer or recollection that Divine Love communicated to me together with interior peace; his Majesty chose to take up his peaceful, loving abode in me.** || ¹⁶³Add: all || ¹⁶⁴Var. yours which ||

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Whom else have I in heaven? And when I am with you, the earth delights me not. Though my flesh and my heart waste away, God is the rock of my heart and my portion forever. For indeed, they who withdraw from you perish; you destroy everyone who is unfaithful to you. (Ps 72:25-27)

What should I look for in heaven without You,¹⁶⁵ or what could I wish for¹⁶⁶ on earth except to look for¹⁶⁷ You alone, outstripping all creatures so as to attain You?

However, because your¹⁶⁸ goodness favors me by abiding in my soul, I am at rest. Even though my body is weak; my heart is happily lost in itself to be in You who are my God and my eternal portion. Were my powers to separate themselves from You, they would be miserably lost, and You would be fully justified in punishing them by the deprivation of their greatest Good and allowing them to remain lost and vagabond, without calling them back to this sweet repose where your love makes them gloriously recollected.

Mihi autem adhærere Deo bonum est: ponere in Domino Deo spem meam.

But for me, to be near God is my good; to make the Lord God my refuge. (Ps 72:28a)

My hope is already [51] deep within me, as stated by saintly Job:

Reposita est hæc spes mea in sinu meo.

My inmost being is consumed with longing. (Job 19:27c)

When I lovingly possess You within my heart, all the powers of my soul pursue the odor of your perfumes. If they are dissipated, the

FRANÇOISE GRAVIER'S COPY

¹⁶⁵Om. without You || ¹⁶⁶Var. to find || ¹⁶⁷Om. to look for || ¹⁶⁸Add: loving ||

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pungent, sweet wine inexplicably proceeding from your sacred throat attracts and encloses them within the niche of your open Sacred Side where they may find the sweetest honey of your Divinity that occupies and nurtures them delightfully. Your royally wonderful heart is King of these mystic bees. They adore it and follow its movements without being deprived of their loving repose nor of this wonderful serenity.

I find great sweetness in adhering to your goodness which leads me to be recollected, finding its glory in declaring these loving words to me: "You are my faithful Israelite; in you I will be glorified." At this declaration about glorifying You, my soul felt deeper recollection, fulfilling the words of the same Prophet, especially after I had received You in the holy sacrament of the Eucharist. You told me that I should provide You with lodging like a Pilgrim who would leave or cease to be corporeally present under my roof when the Species would be consumed. You invited me to invest You with myself,¹⁶⁹ like a Lover who became naked for me, covered only by a piece of bread, deprived of his own substance, since the Species are but accidents that miraculously subsist through your power:

Egenos, vagosque indue in domum tuam: cum videris nudum, operi eum, et carnem tuam ne despexeris. Tunc erumpet quasi mane lumen tuum, et sanitas tua citius orietur, et anteibit faciem tuam iustitia tua, et gloria Domini colliget te, orietur in tenebris lux tua, et tenebræ tuæ erunt sicut meridies.

Sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own. Then your light shall break forth like the dawn, and your wound shall quickly be healed; your vindication shall go before you, and the glory of the Lord shall be your rear guard; then light shall rise for you in the darkness, and the gloom shall become for you like midday. (Is 58:7b-8; 10c)

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¹⁶⁹Om. to invest You with myself ||

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And, during this midday, You would give me almost continual repose. My soul was filled with splendor; my body felt relieved, for You made me your garden of recreation where You produced delightful flowers, which were abundantly watered, since You were their source.¹⁷⁰ There You poured out a river of peace. You told me that your abode within my soul was like a pleasant desert, because it lovingly lodged only You and that You prepared such a deep foundation there that generations to come could find subsistence in it with total assurance. I did not understand at the time that You meant the Order You planned to establish. Also, I would be called your delicate repose and glorious sanctuary:

Et vocaveris sabbatum delicatum, et sanctum Domini gloriosum, et glorificaveris eum dum non facis vias tuas, et non invenitur voluntas tua, ut loquaris sermonem.

If you call the Sabbath a delight, and the Lord's holy day honorable; if you honor it by not following your ways, seeking your own interests, or speaking with malice. (Is 58:13b)

You added that You would be glorified in me, saying to me: [52] "When you no longer follow your own ways or inclinations and renounce your will so as to fulfill mine, I will be glorified in you." Lord, then be glorified, because I do not follow my own inclinations, and I am not doing my own will by writing this book on my life. You know that I¹⁷¹ truly go against myself in obeying¹⁷² thus. That is why You give me the words with which to prepare an inventory of your graces and divine liberality to me. I rejoice in You who elevate my soul¹⁷³ above all the grandeurs of earth, nourishing me with the food of the great Jacob, your Father by nature and mine by adoption who delights in You for fulfilling his will. You meant that that was your food when You said:

FRANÇOISE GRAVIER'S COPY

¹⁷⁰Var. are the Source of living water || ¹⁷¹Add: now || ¹⁷²Add: in this matter || ¹⁷³Var: spirit ||

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Meus cibus est ut faciam voluntatem ejus, qui misit me, ut perficiam opus ejus.

Doing the will of him who sent me and bringing his work to completion is my food. (Jn 4:34)

You Yourself divinely nurture my soul by your holy words. You have personally stated this by applying these words to me:

Tunc delectaberis super Domino, et sustollam te super altitudines terræ et cibabo te hereditate Jacob patris tui. Os enim Domini locutum est.

Then you shall delight in the Lord, and I will make you ride on the heights of the earth; I will nourish you with the heritage of Jacob, your father, for the mouth of the Lord has spoken.

(Is 58:14)

¹⁷⁴It does not astonish me that the holy lover in the Cantic of Love acknowledges that her soul melted when You had spoken.

Anima mea liquefacta est, ut locutus est.

When he speaks, my soul melts within me. (Cant 5:6c)

You are a Sun; your words are as ardent as they are brilliant.

Nonne cor nostrum ardens erat in nobis dum loqueretur in via, et aperiret nobis scripturas?

Were not our hearts burning inside us as he talked to us on the road and explained the Scriptures to us? (Lk 24:32)

Thus spoke the two disciples of Emmaus. You delight in speaking

FRANÇOISE GRAVIER'S COPY

¹⁷⁴Add: **CHAPTER 21:** The loving outpourings I felt as soon as my Beloved spoke to me; and how, through goodness, He flooded my spirit. ||

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to me with your own lips and through your Holy Scriptures which You lovingly and holily explained to me. My soul melted and flowed into You so many times that I cannot say how many. Having made it like wax, make it accord with your will in everything. It melts away as soon as You address it. You have given it the form and the figure that You chose, when You infused it into my body, guaranteeing that it is created to your [53] image and likeness. You recognized what You had formed; You had breathed upon my face the breath of life.

You gave me such a sweet kiss¹⁷⁵ that I called it a beehive that distilled the honey of your holy delights for me. I rejoiced in You. You had inspired me and granted my heart's desire¹⁷⁶ to become dissolved and liquefied so as to enter into You, by means of all my affections, since my soul found greater joy in You whom it loved than in this body that it animates. David, your beloved, said:

Factum est cor meum tamquam cera liquescens in medio ventris mei.

My heart has become like wax melting away within my bosom.
(Ps 21:15c)

I used the same words to express my delight to You in these holy outpourings that You did not ignore, since your love caused them, for it pleased your Father that You had visited me. O Divine Orient, You came down from On High, impelled by your divine mercy to enlighten me with your brilliant illuminations. You set me along the way of peace and tranquillity, as I stated previously. You prompted the holy desires of my heart which expands when it tends to do your will:

Viam mandatorum tuorum cucurri, cum dilatasti cor meum.
I will run the way of your commands when you give me a docile heart. (Ps 118:32).

FRANÇOISE GRAVIER'S COPY

¹⁷⁵Var. kiss of peace ¹⁷⁶Add: which is ||

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And, since You are immense, it expands in You by becoming liquefied. As soon as it senses your flames, it becomes dissolved in my side like a vase that You preserve with great care, because You pour out your divine¹⁷⁷ infusions there in a divine manner which I have no words to describe. [54] Filling my soul with your divine splendors, You preserve my corporal life, just as the Evangelical Prophet Isaias recognized when he spoke to the soul You favor with sublime graces:

Et implebit splendoribus animam tuam, et ossa tua liberabit.

And satisfy your desire with good things, and make your bones strong. (Is 58:11b)

I often quote this Prophet because he clearly shows the delight your goodness finds¹⁷⁸ by communicating its divine favors to souls whom You elevate to the breast of prayer. Among this number, although unworthy, mine has the blessing to be counted through your charity. The Prophet says¹⁷⁹ to You, as he does to the rest, representing your loving Majesty like a mother who delights in personally nourishing the children she has given birth to in glory and grace.¹⁸⁰ By this, I mean the Jerusalem of Heaven, the Church Triumphant; and the Jerusalem of Earth, which is the Church Militant; that possess only one Head and one Spirit, who beatifies the one in eternity and gratifies the other along life's way, wonderfully uniting them. At times, He allows members of the Church Militant a participation in the joys of the Church Triumphant, which are foretastes of glory, saying to those still on earth: "Since you love your glorious sister in heaven:

Lætamini cum Jerusalem, et exultate in ea omnes qui diligitis eam: gaudete cum ea gaudio universi, qui lugetis super eam.

Rejoice with Jerusalem and be glad because of her, all you who love her; exult, exult with her, all you who were mourning over her. (Is 66:10)

FRANÇOISE GRAVIER'S COPY

¹⁷⁷Var. precious || ¹⁷⁸Var. takes || ¹⁷⁹Var. addresses these words || ¹⁸⁰Om. grace ||

JEANNE'S ORIGINAL DRAFT

Take courage, you who weep because you are pilgrims and your pilgrimage is extended, thus preventing you from entering this glorious city of which all the saints have expressed marvels:

Ut sugatis et repleamini ab ubere consolationis eius: ut mulgeatis, et deliciis affluatis ab omnimoda gloria eius. Quia hæc dicit Dominus: Ecce ego declinabo super eam quasi fluvium pacis, et quasi torrentem innundantem gloriam Gentium, quam sugetis: ad ubera portabimini, et super genua blandientur vobis. Quomodo si cui mater blandiatur, ita ego consolabor vos, et in Jerusalem consolabimini. Videbitis et gaudebit cor vestrum, et ossa vestra quasi herba germinabunt, et cognoscetur manus Domini servi eius.

Oh, that you may suck fully of the milk of her comfort, that you may nurse with delight at her abundant breasts! For thus says the Lord: Lo, I will spread prosperity over her like a river, and the wealth of the nations like an overflowing torrent. As nurslings, you shall be carried in her arms and fondled in her lap; as a mother comforts her son, so will I comfort you; in Jerusalem you shall find your comfort. When you see this, your heart shall rejoice, and your bodies flourish like the grass; the Lord's power shall be known to his servants. (Is 66:11-14c)

Visited and caressed in this way, would that soul not dissolve and be outpoured in these holy delights? Esther was arrayed in finery¹⁸¹ of transitory glory:

Cumque regio fulgeret habitu, et invocasset omnium rectorem et salvatorem Deum, assumpsit duas famulas, et super unam quidem innitebatur, quasi præ deliciis et nimia teneritudine corpus suum ferre non sustinens: [55] altera autem famularum

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¹⁸¹Add: garments of ll

JEANNE'S ORIGINAL DRAFT

sequebatur dominam, defluentia in humum indumenta sustentans. Ipsa autem roseo colore vultum perfusa, et gratis ac nitentibus oculis tristem celabat animum, et nimio timore contractum.

And glittering in royal robes, after she had called upon God the ruler and savior of all, she took two maids with her, and upon one of them she leaned, as if for delicateness and overmuch tenderness she were not able to bear up her own body. And the other maid followed her lady, bearing up her train flowing on the ground. But she with a rosy color in her face, and with gracious and bright eyes, hid a mind full of anguish and exceeding great fear. (Esth 15:5-8)

She could not rest satisfied with the affluence of delights she possessed, although she concealed the sadness caused by her fear of death for her people and even for herself. The idea of all these deaths which she could not prevent except through the favor of Assuerus caused her great contradictions, either conflict or constraint. The terms in Latin express all this with emphasis; while French words ordinarily lack the grace that Latin possesses for Sacred Scripture. That is why the word *contractum* is difficult for me to explain in French of which I know very little, never having had the opportunity to study it or any other subject except to love You, my Divine Love, who chose to be my Teacher. This has been a digression, and I now return to the account of the frequent outpourings of your goodness into my soul. Since it is self-communicative, it chooses to pour itself out gently, although You are immutable, unending, subsisting by your divinity.

I am not speaking only of the three distinct subsistences of your adorable Trinity, but of the subsistence of the whole Divine Nature, of all Being common and indivisible to the Three Persons, which I call "*secte-characteristic*",¹⁸² if I understand what I am saying or explain what I once

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¹⁸²Om. which I call "*secte-party*" ||

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understood during the most sublime illuminations. Until that time, I had only known that there were three distinct subsistences. You told me that in your unique Deity, there is but one subsistence of all [56] Being. I do not recall having ever recorded this in any notebook, nor had I planned to do so here, but these outpourings carry my pen along with them. Also, You called it "the pen of the winds", telling me through an excess of love one day: "My daughter, your pen is the pen of winds. It is prompted by my inspiration to write whatever I tell you, and it is not from you. The proof of this is very evident. How could you possibly now describe these divine outpourings unless my love flowed forth and diffused itself within your spirit. You have invoked my Name which is an oil poured out upon your soul, and¹⁸³ all your powers are anointed. This unction teaches you, enlightens you, makes you holy and consecrates you entirely to Me, dissolved for love of Me. I receive you into my Heart, and, divinely moved by yours, I want you to accept Me like a divine liqueur which, without lessening or even leaving Me, chooses to pour forth into you.

"My beloved, accept this dew sent you from the Bosom of the Father. Accept the rain that this Divine Cloud distills into you through¹⁸⁴ the ardor of our love which is sun and fire and which is completely favorable toward you. If you become faint¹⁸⁵ through the gentleness of my delights, know, my beloved, that I descend from the throne of my grandeur to incline towards you and to tell you that you are my sister and my spouse, that rigorous laws are not meant for you, whom my benignity has destined for the most delightful delicacies. Such is my good pleasure which¹⁸⁶ should not be contradicted by either men or Angels. No one should become vexed because [57] I am good. I am free to dispense my gifts to whomever and whenever it pleases¹⁸⁷ Me to do so according to all merit. I am merciful to the person to whom I wish to show mercy. You told me at the outset that it was through my mercy that you were not then

FRANÇOISE GRAVIER'S COPY

¹⁸³Omn. and || ¹⁸⁴Var. holy distillation for || ¹⁸⁵Add: fortunately better than hesitant || ¹⁸⁶Var. that || ¹⁸⁷Omn. to whomever and whenever it pleases Me to do so ||

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consumed. You must have recourse to it¹⁸⁸ whenever you desire graces and favors from Me. That is what makes you acceptable before¹⁸⁹ my eyes with which I lovingly gaze upon you, considering you to be a target at which I may aim my loving arrows.

¹⁹⁰*Tetendit arcum suum, et posuit me quasi signum ad sagittam.*

He bent his bow and set me up as the target for his arrow.

(Lam 3:12)

The bow You had aimed at me did not signify war against me, but was meant to wound me lovingly with your repeated darts. This bow was the constant attention You paid me by divine inclination that can only be admired but not expressed. By their darts, your eyes wounded me so often that my spirit, which sympathized with my heart, could say to You: "Turn away your eyes from me. They make so many breaches in this poor heart that it lacks little for me not to escape through these loveable openings." [58] Once, during the many times it occurred when I was in my room, You lovingly told me: "You have wounded my heart." I feared that these words might be an illusion caused by the enemy transfiguring himself into an Angel of light and trying, like a mimic, to obstruct your action so as to deceive souls. You said to me: "My daughter,¹⁹¹ it is I. He may not approach you."

In the evening, I went to the College church¹⁹² for confession in preparation for Communion the next day. As soon as I was on my knees, adoring You in your holy sacrament, You shot a dart¹⁹³ that wounded me to the extent that I could not speak for some time. You said to me: "You wounded Me in your home; now I am wounding you in mine!"

What, Love,¹⁹⁴ do You want to turn¹⁹⁵ the arrows I sent You to be

FRANÇOISE GRAVIER'S COPY

¹⁸⁸Var. to it, my daughter, to which || ¹⁸⁹Var. in || ¹⁹⁰Françoise adds the title: **CHAPTER 22: My Beloved told me that I had wounded Him; He made of me a target at which He aimed his blazing arrows in different ways** || ¹⁹¹Add: do not fear || ¹⁹²Add: of Roanne || ¹⁹³Add: at me || ¹⁹⁴Add: I said to You || ¹⁹⁵Var. to return ||

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JEANNE'S ORIGINAL DRAFT

against me without any warning at all? I was never taught to use a bow. If, by happy chance for me as your Providence has seen, I were to strike the mark of my objective, let these arrows be cast back to my heart. Yours is now impassible, but I understand your secret. You want me to experience what the Prophet-King stated:

Sagittæ parvulorum factæ sunt plagæ eorum.

But God shoots his arrows at them; suddenly they are struck.

(Ps 63:8)

What comparison is there between You and me? There is no meeting point between the finite and the infinite. Love¹⁹⁶ makes lovers equal. It impels them to reciprocate. "I became like you by assuming your passible nature¹⁹⁷ while I was a traveller. I have received all the arrows that a passionate lover could possibly endure for those who are his beloved, arrows that caused me suffering that neither men nor Angels could express." These words were meant to dispose me to endure all the arrows from your quiver. Beloved,¹⁹⁸ discharge all of them from your pouch; my heart is ready to receive everything.¹⁹⁹ You took me at my word by discharging several at me at different times.

I recall that one day during the Octave of St. John the Baptist or the Octave of the Visitation of Our Lady, your Blessed Mother, You said to me: "My daughter, while my Mother visits with St. Elisabeth, come into this virginal cloister. I want to speak about and discuss love with you. Come be with my Precursor who wants to speak to Me, although it will be from his mother's womb. He trembled with joy on seeing the Spouse near his bride. He is my friend and your patron. I have selected him to be a chosen arrow." At this word "arrow", You discharged several at me, or one several times, which caused me to cry out in a way that could be

FRANÇOISE GRAVIER'S COPY

¹⁹⁶Add: my daughter, ||¹⁹⁷Var. of a Lover who is holily, not to say passionately, loving. They often cause me to languish. || ¹⁹⁸Add: aim and || ¹⁹⁹Var. You ||

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JEANNE'S ORIGINAL DRAFT

heard were someone near²⁰⁰ the area where my room was located. I knew by experience how carefully You could wound a heart that You love and that loves You. You have often told me that, ever since the Incarnation, You are the Divine Centaur²⁰¹ with two natures and that You delight in battles of love conducted with sharp, blazing arrows. The pain they cause is wonderful. That is why those who feel and consent to have them, including myself—although I cry out because of the agreeable pain these darts cause me—would not choose to be delivered from such loving wounds. [59] They are more delightful to me than any healing. Speaking about the compassion and condolence that You allowed me to have for sharing in the sufferings of your Passion when You marvelously crucify me, now²⁰² I say that You gloriously transpierce me.²⁰³

Continue, Beloved. If I die of these wounds, my death will be precious in your sight, my Lord and my God. With David I could say:

Dirupisti vincula mea; tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

You have loosed my bonds. To you will I offer sacrifice of thanksgiving, and I will call upon the name of the Lord.

(Ps 115:7b-8)

Who would have thought that You planned to penetrate my heart with joy by inviting me to such a charming visit in the virginal womb? Who could possibly know the inventions of your loving wisdom:

Radix sapientiæ cui revelata est, et astutias illius quis agnovit?

There is but one, wise and truly awe-inspiring, seated upon his throne. (Eccl 1:6)

FRANÇOISE GRAVIER'S COPY

²⁰⁰Var. if someone were to be near || ²⁰¹Var. *sanctorum, holy place* || ²⁰²Om. now || ²⁰³Add: by these sacred darts ||

JEANNE'S ORIGINAL DRAFT

You are the King of lovers as well as the King of hearts. You possess the right and the power to own them in such a way as to draw them to You. They are most²⁰⁴ happy; You wound in order to heal. You shoot darts at your beloved so that, like a wounded doe, she may run to You, her healing Balm. These blessed wounds fortunately transform her by the waters of the strong, living fountain, which is none other than You Yourself. With David, she says to You:

Quemadmodum desiderat cervus ad fontes aquarum; ita desiderat anima mea ad te Deus. Sitivit anima mea ad Deum vivum, quando veniam et apparebo ante faciem Dei?

As the hind longs for the running waters, so my soul longs for you, O God. Athirst is my soul for God, the living God. When shall I go and behold the face of God? (Ps 41:2-3).

I have stated that your arrows are delightful although painful. I do not flinch from them, but, to this general rule, You²⁰⁵ allow me somewhat of an exception or distinction. Apparently, the arrows You secretly discharge are very painful to the soul that does not see You. It complains as did the Prophet whom I have just quoted:

Fuerunt mihi lacrymæ panes die ac nocte: dum dicitur mihi quotidie: Ubi est Deus tuus?

My tears are my food day and night, as they say to me day after day, "Where is your God?" (Ps 41:4)

It is said that a wound is a separation and that separation connotes desolation. [60] The soul that does not know where its Beloved is suffers from an ~~absence~~ that it finds as painful as though it were divided from itself, for it considers itself separated from its All. What afflicts it even more is fear lest her Beloved may have departed because of his displeasure

FRANÇOISE GRAVIER'S COPY

²⁰⁴Om. most || ²⁰⁵Var. please ||

JEANNE'S ORIGINAL DRAFT

at its imperfections. It had not exerted every effort to get rid of them generously with the opportunities that He had provided to do so.

Such wounds are irremediable as long as the Beloved is absent. Neither men nor Angels can console this lover who is desolate in a holy way. A similar thing happened to St. Magdalen who did not stop for either the Apostles or the Angels. The presence of the One for whom she weeps is required to heal her personally. Both Angels and mankind can apply these²⁰⁶ words of the lamenting Prophet to her:

Cui comparabo te? vel cui assimilabo te, filia Jerusalem? Cui exaequabo te, et consolabor te, virgo filia Sion? magna est enim velut mare contritio tua: quis meditabitur tui?

To what can I liken or compare you, O daughter Jerusalem? What example can I show you for your comfort, virgin daughter Sion? For great as the sea is your downfall; who can heal you? (Lam 2:13)

Magdalen, seeing that the tomb is open, you can no longer say:

Lapsa est in lacum vita mea, posuerunt lapidem super me. They struck me down alive in the pit and sealed me with a stone. (Lam 3:53)

The stone has been rolled away; He who is greater than you and was placed among the dead, has been taken away, and I do not know where they have laid Him:

Tulerunt Dominum meum: et nescio ubi posuerunt eum. Because they have taken away my Lord, and I do not know where they have laid him. (Jn 20:13b)

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²⁰⁶Var. the ll

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That is why I am weeping:

Inundaverunt aquæ super caput meum; dixi: Perii.
The waters flowed over my head, and I said, "I am lost!"
(Lam 3:54)

Magdalen, He is not as far away as you had thought: "Mary!"
"Oh, my Master!"

Noli me tangere.
Do not touch me. (Jn 20:16-17)

What, Lord, do You want my wounds to continue? I expected to have my wound stitched or healed by embracing your sacred feet. "My hand can heal you!" By your restraining me with these prohibitions, I would die if You did not preserve my life so that I might marvel²⁰⁷ at your glorious one:

Invocabi nomen tuum Domine de locu novissimo vocem meam audisti; ne avertas aurem tuam a singultu meo, et a clamoribus. Appropinquasti in die, quando invocavi dixisti: Ne timeas. Judicasti Domine causam animæ meæ, redemptor vitæ meæ.

I called upon your name, O Lord, from the bottom of the pit; you heard me call: "Let not your ear be deaf to my cries for help!" You came to my aid when I called to you; you said, "Have no fear!" You defended me in mortal danger, you redeemed my life.
(Lam 3:55-58)

[61] What took place for Magdalen at the time of your Passion expresses what occurs in souls You lead along the way of contemplation. You give them supernatural understandings. They are, as I have said, the target of your flaming arrows. You combat to save them, saying:

FRANÇOISE GRAVIER'S COPY

²⁰⁷Var. and adore ||

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*Ego qui loquor justitiam, et propugnabor sum ad salvandum.
It is I, I who announce vindication, I who am mighty to save.
(Is 63:1c)*

Why are your robes red with blood like those from the wine-press or harvest? "I have trod the winepress of my Father's wrath all alone. I have been wounded by those who claim to love Me, and I have chosen to do the same to those I love. That is why I discharge my arrows to make them resemble Me and to have them die to themselves." When they are in this²⁰⁸ languishing state, You make them appear like symbols of death. Thus, I can apply to them the words of David without including those about whom he spoke:

Arcum suum tetendit, et paravit illum. Et in eo paravit vasa mortis, sagittas suas ardentibus effecit.

He will bend and aim his bow, prepare his deadly weapons against them, and use fiery darts for arrows. (Ps 7:13b-14)

²⁰⁹Were they destined only to receive these fiery arrows, they could be dispensed occasionally, because You did not ordinarily shoot at them while they were among companions who would be scandalized to see them wounded so often. It was in a most concealed room that You hid them and lay siege to them after sending lightning from heaven like a coal of desolation. You added arrows to the coal, thus prompting them to wish to be delivered from this mortal pilgrimage:

*Sagittæ potentis acutæ, cum carbonibus desolatoriis.
Sharp arrows of a warrior with fiery coals of brushwood.
(Ps 119:4)*

FRANÇOISE GRAVIER'S COPY

²⁰⁸Add: innocent and ||²⁰⁹Jeanne's original version has no title, but she did leave a blank space for it. Françoise Gravier added: **CHAPTER 23: Sieges, assaults and caresses that Divine Love made me endure; and the soul's desire to see God and to be happy with Him.**

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This impelled them [62] to say:

Heu mihi, quia incolatus meus prolongatus est: habitavit cum habitantibus Cedar, multum incola fuit anima mea.

Woe is me that I sojourn in Mosoch, that I dwell amid the tents of Cedar! All too long have I dwelt with those who hate peace.
(Ps 119:5-6)

By means of these flaming arrows, they pass through, but the fiery coach makes a great display and seems to torture both body and spirit.

Etenim sagittae tuae transeunt; vox tonitruui tui in rota.

Your arrows also sped abroad. Your thunder resounded in the whirlwind. (Ps 76:18c-19a).

What is the thunder's voice? It is lightning that flashes after the thunder has rumbled and rolled for a long time. Dear Love, this is what occurs during the assaults that your loved ones experience. They are so violent that the latter feel assaulted and besieged to the point of death from²¹⁰ these intense raptures. Nature suffers a great deal without knowing the reason.

It is consoling to the soul that, in its estimation, she did not strive to experience these raptures and that, at the time, You did not indicate that she was guilty, because she was determined to be faithful to your will in everything until death. She could neither relieve the body nor even wish to do so. Almost in agony, she could hardly open her eyes. She felt her pulse accelerate to the extent of expiring. Having to inhale, she could hardly breathe. Her entire body trembled, especially above the waist.²¹¹ Whatever words she could express were uttered so hastily that she seemed extremely pressed by the One who had initiated the assault, whom she loves passionately. She said: "What would it matter if my body were

FRANÇOISE GRAVIER'S COPY

²¹⁰Var. through || ²¹¹Var. the abdomen ||

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deprived of life just so it does this in order to love You!" During these loving assaults that You give or send,²¹² I am also besieged. I should not wait for a conflagration to enlarge or extend the breach You have made, for You are a fire shaped like a wheel, burning everywhere. [65] I could already detect the light:

63, 64 ?

Illuxerunt corruscationes tuæ orbis terræ; commota est et contremuit terra.

Your lightning illumined the world; the earth quivered and quaked. (Ps 76:19b).

After these earthquakes, love gives life and repose, for it is compassionate.

Terra tremuit et quievit. Cum exurgeret in iudicium Deus, ut salvos faceret omnes mansuetos terræ.

The earth feared and was silent when God arose for judgment, to save all the afflicted of the earth. (Ps 76:9b-10)

Elsewhere I have stated that the favorable judgment of your loved ones proceeds from your loving countenance and eyes which are goodness itself. These loved ones learn the lesson that You gave while on earth: to imitate your gentleness and humility of heart.

After these raptures, You entered gloriously, not to take away any spoils but to be the Booty. Your spouse is too poor, as I have said. You fight to save; You request so as to give. You ask for a mere nothing in order to give everything. Take, for example, when²¹³ You requested a little of earth's water from the Samaritan woman in order to give her the Source of living water gushing forth from heaven and extending to eternal life.

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²¹² Om. or send ||²¹³Om. when ||

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After having created a fire in the heart of your beloved, You brought about an ocean of delight there, and You are personally present in all plenitude:

In mare via tua, et semitæ tuæ in aquis multis; et vestigia tua non cognoscentur.

Through the sea was your way, and your path through the deep waters, though your footsteps were not seen. (Ps 76:20)

The soul cannot understand the marvels of your ways within it. Well does she know that your works are wonderful. She attests that your paths are immeasurable,²¹⁴ that your ways are incomprehensible and that You abide in a light that is inaccessible to creatures so that [64] they would be lost amid these abysses and in this sea were You not to guide them Yourself.

Deduxisti sicut oves populum tuum, in mano Moysi et Aaron.

You led your people like a flock under the care of Moses and Aaron. (Ps 76:21)

Moses who,²¹⁵ had been drawn forth from the waters:

Moyses attractus sub de aquis.

Moses was delivered from the water.

By the power of your omnipotent Right Hand, he delivered your people from the dangers of the Red Sea as well as from Pharaoh's tyranny. It is You, Divine Word, who are called:

Fons sapientiæ, verbum Dei in excelsis.

Fount of wisdom, word of God on high. (Eccl 1:5).

FRANÇOISE GRAVIER'S COPY

²¹⁴Var. desirable || ²¹⁵Om. who ||

JEANNE'S ORIGINAL DRAFT

You are in the Bosom of your Father, who is the Source of beginnings. You guide this soul through the waters of renewal where You nurture it to convert it to You. David declares:

*Super aquam refectionis educavit me, animam meam convertit.
Beside restful waters he leads me; he refreshes my soul. He
guides me in right paths. (Ps 22:2-3a)*

You make me the same promises when You tell me: "My daughter, I, the Lord, govern you; nothing will be lacking to you. I will lead you and place you in a bright, fruitful park, nurturing you Myself. I will elevate you above the waters of divine repasts and rapturous satisfaction, and your soul will be converted to Me." You explained all the rest of this psalm to me. For my satisfaction, He promised that his mercy²¹⁶ would follow me all the days of my mortal life, to have me abide in his²¹⁷ immortality during eternity in his mansion of glory if I remain faithful to Him until the end. Grant me the grace to please You in everything and always, my Divine Savior. I have gone²¹⁸ on a tangent by referring to the different ways²¹⁹ of prayer along which You have led me. Returning to my topic: After these assaults, You give the soul a holy repose in which the body shares generously. Since it has endured the trials I have described, You allow it to experience the delights of your love as fully as possible. This is the rest of the feast. It is in repose. [65] The soul assists it to thank You for the banquet You gave both²²⁰ after You allowed them to escape fire and water, nourishing them in a holy way:

*Et reliquiae cogitationis diem festum agent tibi.
And the survivors shall keep your festivals. (Ps 76:11b)*

For a number of days thereafter, You treated the inferior part with

FRANÇOISE GRAVIER'S COPY

²¹⁶Var. For my welfare, You delighted in telling me that your mercy || ²¹⁷Var. your || ²¹⁸Var. I would already have been lost at sea, O my Love, if You had not guided and restored me || ²¹⁹Add: and degrees || ²²⁰Var. her ||

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delights that are not usually common to those on earth. I go even further by stating that You made or ordered fires of joy to be prepared that are marvelous corruscations. You give the spirit the splendors of your glory. It then knows that the kingdom of love suffers violence, and it is the violent who bear it away.

²²¹*A diebus autem Joannis Baptistæ usque nunc, regnum cælorum vim petitur, et violenti rapiunt illud.*

But from the days of John the Baptist until now the kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force. (Mt 11:12)

Before the grace represented by St. John²²² appeared on earth, heaven was not beseiged. Its paths, avenues or²²³ frontiers were unknown. It was necessary that this man sent by God show that he came to prepare your ways upon earth,²²⁴ O Word of God become Man for love of us.²²⁵ He witnessed to the true light. He showed mankind the way to obtain heaven,²²⁶ which he did not consider impregnable as had all the other prophets. The most enlightened of all, he was content to say: [66]

Rorate coeli desuper, et nubes pluant justum: aperiatur terra, et germinet salvatorem: et justitia oriatur simul: Utinam dirumperes cælos, et descenderet.

Let justice descend, O heavens, like dew from above, like gentle rain let the skies drop it down. Let the earth open and salvation bud forth; let justice also spring up! Oh, that you would rend the heavens and come down. (Is 45:8; 64:1a)

Let heaven on high distil its dew upon us. Let the divine cloud rain down upon the just, making the earth productive by divine power, thus

FRANÇOISE GRAVIER'S COPY

²²¹ Jeanne's copy has no title, but she left space for one. Françoise wrote: **CHAPTER 24: The kingdom of holy Love suffers violence; elevations and suspensions of the soul's powers during which it adores God in spirit and in truth.** ||²²²Add: Baptist ||²²³Var. and ||²²⁴Add: and ||²²⁵Om. O Word [...] love of us ||²²⁶Add: the Emphyrean ||

JEANNE'S ORIGINAL DRAFT

enabling a Virgin to conceive²²⁷ without affecting her virginity and to give birth to this Savior for us who converses familiarly with us. He will produce light and justice for us. We are all culpable, enclosed within our own personal darknesses. Our understanding is darkened; we cannot penetrate the heavens which are solid.

We lack the courage to elevate our spirits so high unless the Angels make a breach for us, or the Messiah chooses to come down to distil Himself upon us and melt away our mountains, like a salve that can heal our wounds. He nourishes us with the milk of our humanity united to the honey of his divinity.

Dear Love, all such requests indicate their lack of courage. From all eternity, Your all-powerful Wisdom resolved to send a heavenly Man to assault heaven and, if I may so speak, make it redouble its guard. He was your Precursor. You are the Lord of Armies and of battles. It does not surprise me that heaven suffers [67] violence. Your eyes are canons that could penetrate walls of precious stones and puncture²²⁸ this sea of flaming glass. They are all ablaze. Your favorite secretary tells us:

Oculi ejus tamquam flamma ignis.

His eyes were as a flame of fire. (Apoc 1:14b)

John the Baptist's birth preceded yours by six months. He was an ardent, brilliant lamp that astounded both heaven and earth. Gabriel had spoken truly when he declared that John the Baptist would be great before God and would come in the power and spirit of Elias. However, I declare that he possessed a more generous degree of courage than did Elias who, were he to close the heavens and²²⁹ open them, these would not be the most sublime ones which are only those where You had placed the ball of fire and sustained the clouds, for, referring to the Empyrean Heaven, he did not even know where the doors were located. He lost his courage

FRANÇOISE GRAVIER'S COPY

²²⁷Var. to be preserved || ²²⁸Add: and transpierce || ²²⁹Add: if he opened ||

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when threatened with death by a woman. He no longer wanted to live and, to encourage him to ascend the mountain, an Angel was required. Also, when You chose to remove him from the earthly paradise, You sent him a chariot with flaming horses; otherwise, he would have descended into Limbo in a languishing condition.

Such is not the case with John the Baptist. Were he to descend into Limbo, it would be in glory and to cheer all the Fathers after having offered his head in martyrdom for having accused Herod of incest. He spoke in a straightforward manner to the important people of earth, just as he courageously assaulted the sublime beings of heaven,²³⁰ who had to acknowledge that his valor merited immortal laurels and triumph in their heavenly Rome. O Divine Word, You canonized him with your own lips, when You said:

Non surrexit inter natos mulierem major Joanne Baptista.

Amen I say to you, among those born of women there has not risen a greater than John the Baptist. (Mt 11:11) [68]

From his mother's womb, your grace elevated him to the knowledge of your Divinity. Then, at the Jordan, when You were baptized by him, You were glorified in him when You elevated him. The Church attributes the following words to him in your Name:

Servus meus es tu, Israël, quia in te gloriabor.

*You are my servant, Israel, through whom I show my glory
(Is 49:3). And further down:*

*Ecce dedi te in lucem Gentium, ut sis salus mea usque ad
extremum terræ.*

*I will make you a light to the nations, that my salvation may
reach to the ends of the earth. (Is 49:6c)*

FRANÇOISE GRAVIER'S COPY

²³⁰Add: the Angels ||

JEANNE'S ORIGINAL DRAFT

No one should cast doubt upon the fact that St. John the Baptist, a child of prayer, had been elevated to the most sublime degrees of supernatural contemplation after You sanctified him. His life was a perpetual elevation, surmounting nature in everything and everywhere, living by the power of grace. Now he is the Precursor of contemplative souls. Who could doubt²³¹ that this great saint had obtained for me from your loving bounty all the²³² favors I have related and will recount later and those I cannot express²³³ because they are too ineffable in sublimity, subtilty,²³⁴ delicacy as well as multiplicity or quantity. I have often told You, in accordance with the Royal Prophet:

Domine probasti me, et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam. Intellexisti cogitationes meas de longe: semitam meam, et funiculum meum investigasti. Et omnes vias meas prævidisti: quia non est sermo in lingua mea.

O Lord, you have probed me and you know me; you know when I sit and when I stand; you understand my thoughts from afar. My journeys and my rest you scrutinize, with all my ways you are familiar. Even before a word is on my tongue, behold, O Lord, you know the whole of it. (Ps 138:1-4)

Lord, through goodness, You have tried me. You have known when your Spirit placed me in a passive state and then, while He worked within me, prompted my actions there. I am²³⁵ passive when I receive your lights within my understanding without doing anything other than to suffer or receive the illuminations that You send me. During the latter, I am prompted to proceed with You, discussing your marvels as though, following upon an immobile condition, I had commenced movement again.²³⁶ The former could be called *surrender* and the other *resurrection*. You know my thoughts and anticipate them, indicating to me the paths amid the ocean of your immense perfections. What makes me know your

FRANÇOISE GRAVIER'S COPY

²³¹Var. Could I doubt || ²³²Var. the many great || ²³³Var. could never describe || ²³⁴Add: and || ²³⁵Var. I was in that state || ²³⁶Var. resumed movement ||

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loving inclination towards me²³⁷ is that You bind and enclose me within your own immensity by elevating me in suspensions that I term *a suspension of powers*. You foresee this, enabling my head to endure such violent attractions, as though half of it were [69] sustained by a wave of my hair:

Quia non est sermo in lingua mea.

Even before a word is on my tongue. (Ps 138:4)

I could not find a better²³⁸ comparison to express this suspension than by saying that You elevate the powers of my soul as though by the hair, the difference being that hair is not the head, but what it produces to serve as its ornamentation. Now, the powers of my soul are not a superfluous production²³⁹ nor any kind of ornamentation. The soul or the spirit²⁴⁰ is indivisible in essence although distinct in its powers, since it is made to your image and likeness. Just as You are but one God in Three Persons, the soul is but one soul in three powers: memory, understanding and will which are separate powers. However, in your most simple Deity, your understanding and will are not distinct,²⁴¹ although the expressions thereof certainly are. O²⁴² Eternal Father, the Son, who is your Offspring, is the immense expression of the understanding from which He eternally emanates. The Holy Spirit is the expression of the unique and common will that produces Him, who encompasses the entire divinity with immensity and appropriates all divine productions within. When the powers of the soul are elevated in this way, You are careful, as I have stated, to preserve the mind they inform when they apparently wish to become emancipated, for they cannot fill the Object that draws them to a supernatural life and to the subject it vivifies by a natural life:

[Quia] non est sermo in lingua mea.

Even before a word is on my tongue. (Ps 138:4b)

FRANÇOISE GRAVIER'S COPY

²³⁷Add: it || ²³⁸Om. better || ²³⁹Add: like hair || ²⁴⁰Om. or the spirit || ²⁴¹Var. However, in your divinity, understanding and will are not distinct. || ²⁴²Om. O ||

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JEANNE'S ORIGINAL DRAFT

It is impossible to express these suspensions, just as²⁴³ it ordinarily happens that during one of these it is most difficult to speak. The tongue is kept from doing so. During these suspensions of the spirit, the soul mentally declares: These spiritual ways are unfamiliar to me:²⁴⁴

*Omnes viam meas previdisti; quia non est sermo in lingua mea.
Even before a word is on my tongue, behold, O Lord, you know
the whole of it. (Ps 138:4)*

O Eternal Word, if You did not prompt me to speak after I have experienced these profound elevations, I could not say anything, because it is a sublimely elevated grace, and it would require someone else to speak about this. A number of souls experience recollection, outpourings, wounds, rapture, union and suspension of spirit, but [70] they are not all able to express them. Anyone who is far from You does not experience any of this.

With St. Paul, they always maintain that they have heard secret words that they cannot reveal to others, because they cannot express them by tongue or pen. They could do so to the Angels, who, as pure intelligence, can read, see and understand the discourse of a mind and are aware of everything when God does not prevent them²⁴⁵ from doing so nor conceal the thoughts He inspires in souls. At times, He entertains the soul through the Angels, or, in the presence of the Angels,²⁴⁶ He tells them marvels. At other times, it is He Himself without any intermediary who unites the understanding to Himself, enlightening it by his light, personally inflaming it with his fire in the will that He draws to Himself, after the wonderful illuminations He gives the understanding which are a marvelous²⁴⁷ communication and operation that the tongue cannot describe. The soul suspended in this way exclaims:

FRANÇOISE GRAVIER'S COPY

²⁴³Om. as || ²⁴⁴Add: they are known to You, for, as Divine Wisdom, You penetrate all things || ²⁴⁵Var. their || ²⁴⁶Om. the Angels || ²⁴⁷Var. He declares marvels to these cherished beings ||

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Non est sermo in lingua mea.

Even before a word is on my tongue (Ps 4a),

Ecce Domine tu cognovisti omnia novissima, et antiqua: tu formasti me, et posuisti super me manum tuam.

Behold, O Lord, you know the whole of it. Behind me and before, you hem me in and rest your hand upon me.

(Ps 138:4b-5)

Behold, Lord, You know all the ends and beginnings of my suspensions and operations, and You made and formed me to your image so as to take your delight in me. Because You are good as well as omnipotent, You placed your hand upon me to elevate me to You and to preserve my corporal life [71] while making me understand that You are my spiritual life. You provided me with knowledge of the great mysteries of your divinity. Eternal life consists of this: to know your Father and You. He sent You as Christ and Savior of mankind,²⁴⁸ coequal and consubstantial with your Source. Whoever sees You in spirit sees your Father who is the Spirit of²⁴⁹ Truth and a God together with You and the Holy Spirit. During these suspensions, You teach your loved ones to adore You in spirit and in truth.

One does not have to kneel to adore in spirit. Your Divine Majesty does not command the soul to be distracted from the one thing necessary with which her powers are occupied, but what will it do when You withdraw your hand from them,²⁵⁰ for You sustain the weight of the world with three fingers? Your hand is all-powerful and can suspend the soul, making it kneel corporally, if You judge it proper, but You do not always require the ceremonies of the law, however good they may be. The affections and actions of living faith, rooted in charity are more pleasing

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²⁴⁸Var. You are || ²⁴⁹Var. and || ²⁵⁰Var. it ||

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to You. As the soul lives by faith, it adores You by faith, without which You would not allow it to approach your mysteries, nor even You, during life's journey. [72]

²⁵¹ St. John, the beloved disciple, preserved a living faith, animated by charity. This prompted him to ascend Calvary where he received from You²⁵² your most precious pledge among pure creatures. It is your Blessed Mother whom You gave him to be his own.²⁵³ After You had entranced and taken Her up to heaven in body and soul, your Providence allowed St. John to be sent to Patmos to enrapture and elevate his spirit to You. You told him that You are the Alpha and Omega of all things.

Fui in spiritu in Dominica die, et audiui post me vocem magnam tamquam tubæ.

I was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet. (Apoc 1:10)

Desiring to see whoever it was who spoke to him with this powerful voice, he saw seven golden chandeliers, in the midst of which he saw You attired in a long robe with a golden band upon your breast. Your hair was as white as the finest linen, your eyes shone like fiery flames, your feet like bronze just out of the furnace, your voice like thunder, with seven stars at your right hand and from your mouth proceeded a sword that cut on all sides.²⁵⁴ Your face shone as the sun in its greatest splendor. His spirit was so astounded that his body fell as though dead. Although You had called him "Son of Thunder", all that he saw and heard during this ecstasy terrified him so that, had You not placed your right hand upon him to assure him, perhaps he would have expired from this rapture. [73] This differed so greatly from the sleep of his powers and his tranquillity at the Supper as he reposed upon your breast

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²⁵¹ Jeanne's original draft does not include **CHAPTER 25:: The first rapture I experienced, for which great courage was required During this rapture, my spirit was favored by the seven gifts of light** || ²⁵²Var. from your goodness || ²⁵³Add: and || ²⁵⁴Var. two sides ||

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and the astonishment he experienced upon Calvary when, in a most sublime suspension, he saw water and blood flowing from your side. His eyes and spirit were riveted as though in suspension, while he contemplated You hanging from and attached to the Cross. During this suspension, he was not entirely enraptured; he did not fall at your feet. He remained standing with your Blessed Mother. He carefully observed all the miracles performed by nature without becoming frightened.²⁵⁵ However, during this rapture in Patmos, your right hand needed to sustain him and You had to reassure him efficaciously: *Noli timere. Do not be afraid.* (Mt 28:5b)

Dear Love, up to this point my spirit was able to sustain all your operations without being overcome by dread or fear, but on the²⁵⁶ feast of St. Thomas in 1619,²⁵⁷ having been powerfully attracted to prayer by your love, my spirit became enraptured. My body was on the verge of being deprived of the form that enclosed, vivified and warmed it, experiencing great suffering because it became frigid, as though deprived of life except at the top of my head where I felt heat that let me know I was not separated from my body and that the superior part of the spirit is at the topmost part of the head.²⁵⁸ Your right hand preserved this body on earth, by drawing the spirit On High without allowing it to recognize the One who elevated it and²⁵⁹ the place to which You chose to lead it. There ensued a very great struggle between spirit and body, because the body did not want to allow the spirit to depart,²⁶⁰ and the spirit was aggrieved to desert the body. It said:

Infelix ego homo, quis me liberabit de corpore mortis hujus?
Unhappy man that I am! Who will deliver me from the body of
this death? (Rom 7:24).

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²⁵⁵ Add: the earth trembled, the rocks split apart; John remained steadfast. || ²⁵⁶Var. one || ²⁵⁷Var. 1618 || ²⁵⁸Om. and that the superior [...] head || ²⁵⁹Var. nor || ²⁶⁰Om. to depart, and the spirit was aggrieved ||

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Ah, my Lord and my God, grant me the power to rise up to You. Consider that I am wretched, being still attached to this mass that is a vexing counterweight. I would like to be delivered from it, although this would entail its dissolution which would be delightful for me, if I could be united to²⁶¹ You, O my All. But, to Whom am I speaking? I do not see You, but You see me!

I know very well that the Prophet calls You a hidden God and Savior. If your Spirit, who has drawn me, is not favorable towards me, I could not go up to heaven nor return to earth. I am in ecstasy between the two. This Spirit of Goodness can hardly leave me in these afflictions, but, in a holy manner,²⁶² gives me repose and²⁶³ communicates these seven gifts to me with so much delight that I would never care to withdraw from this rapture.

These seven gifts were seven lights amid which You proceed. Each has its proper form, but one that I am unable to depict by things that the imagination and corporal sight have either seen or been able to comprehend. They are spiritual forms that St. Paul calls *multiformis sapientia Dei; the manifold wisdom of God* (Eph 3:10), a²⁶⁴ sacrament hidden in You, my God, whom the Angels recognize when it pleases You to let them be spectators of your loving communications, or that souls, like mirrors, represent to them. They themselves also serve as mirrors to portray your illuminations²⁶⁵ and plans when You send them to souls to teach them your will. The seven stars You have at your right hand are also the sacraments that proclaim You to souls through the ministry of the seven Angels assisting before You and who poise these²⁶⁶ lights upon them, should You Yourself not want to fulfill the office, because the Prophet-King said that the firmament²⁶⁷ proclaims your works.

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²⁶¹Var. to be separated from this body would be wonderful if I could be united || ²⁶²Var. divine sweetness, He places me in a perfect || ²⁶³Om. and || ²⁶⁴Var. all these are sacraments || ²⁶⁵Om. your illuminations and || ²⁶⁶Add: marvelous || ²⁶⁷Var. where the stars are fixed ||

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The Angels are heavens who praise and proclaim your glory, and the firmament announces the work of your hands.

Cæli enarrant gloriam Dei, et opera manuum ejus annunciat firmamentum.

The heavens declare the glory of God, and the firmament proclaims his handiwork. (Ps 18:2)

In another Psalm, the same Prophet states:

Opera digitorum tuorum: lunam et stellas, quæ tu fundasti.

When I behold your heavens, the work of your fingers, the moon and the stars which you set in place. (Ps 8:4b).

My spirit wanted to remain in this firmament where You had placed it like a star brightened by your light, but your Majesty commanded it to illumine the earth by²⁶⁸ reducing these lights. This proved to be far from a slight mortification, because it felt enclosed in a sad prison that was located extremely far from the country it aspired to go to by the power of your Right Hand that had elevated it above everything pertaining to the senses. In the area where veiled love made known its marvels, its body remained languishing,²⁶⁹ but could say to You:

Quia elevans allisisti me.

For you lifted me up only to cast me down. (Ps 101:11)

And²⁷⁰ how fortunate it was that this occurred around midnight when I retired for rest, because I do not think I could have walked. I needed time to regain strength and heat, because my body was cold and almost rigid. [76] It cost my spirit indescribable pain just to keep alive. It seemed to regard this as an unbearable burden. It despised it as the cause

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²⁶⁸Var. by descending and || ²⁶⁹Add: and bruised || ²⁷⁰Om. and ||

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of retaining it in this banishment, and, had it not known that Your Majesty commanded this to be so, it would have treated it rigorously, impelled by indiscreet zeal. However, your wisdom, that extends from one end to the other, disposed otherwise and gave it to understand that it was You who vivifies and mortifies when You judge it expedient to do so for your glory and the greater²⁷¹ perfection of your loved ones.

^{272r}This rapture caused such a great change within me that I no longer recognized the person I had been prior to it. It was only with scorn that my spirit could regard the earth, saying as did the Royal-Prophet:

Ego dixi in excessu meo: omnis homo mendax.

I said in my alarm, "No man is dependable." (Ps 115:2)

All who maintain that there is pleasure in this life that is common to men and beasts do not express the truth²⁷³ unless they elevate their spirit to Him who has created them. ²⁷⁴To see, hear, taste, smell and²⁷⁵ touch: all this is the life of those who are carnal. Animals are more contented than they. They have a greater advantage than man with respect to sight, hearing, taste, smell and touch. If man does not ascend to the invisible by means of the visible, he does not deserve the name "man". That is why St. Paul states:

Animalis autem homo non percipit ea quæ sunt spiritus Dei; stultis enim est illi et non potest intelligere quia spiritualiter examinatur, spiritualis autem [77] judicat omnia et ipse a nemine judicatur.

But the sensual man does not perceive the things that are of the

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²⁷¹Var. grea: || ²⁷²Jeanne's original version has a space here. Françoise added **CHAPTER 26: The great change wrought in my by this first rapture. From then on, my spirit possessed its life in patience and death by desire; a number of other raptures.** || ²⁷³Var. are mistaken || ²⁷⁴Add: for to || ²⁷⁵Om. and ||

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Spirit of God, for it is foolishness to him and he cannot understand, because it is examined spiritually. But the spiritual man judges all things, and he himself is judged by no man.

(1 Cor 2 :14-15)

How can a carnal person make a judgment regarding communications of the Spirit whom he does not either know through study or²⁷⁶ experience through devotion.

Elevated above self by the Spirit of God, the spiritual person can judge by this same Spirit and discern good from evil, detecting what is better from what is good. Those who do not know the wisdom of God consider such a one insane. Often they blaspheme what they do not know; the wisdom of the Cross is a scandal to the Jews and foolishness to the Gentiles, because neither the former nor the latter adhere to the Spirit of God. They follow the ways and laws of the world, a world that cannot receive this Divine Spirit because He is unknown to it, nor does it care to know Him.²⁷⁷ To speak properly about the Holy Spirit, one must converse with spiritual persons whom the same Spirit fills, instructs and guides: He is the Spirit of wisdom:

Sapientiam loquimur inter perfectos, sapientiam vero non hujus sæculi, neque principum huius sæculi, qui destruentur: sed loquimur Dei sapientiam in mysterio, quæ abscondita est, quam prædestinavit Deus ante sæcula in gloriam nostram.

Wisdom, however, we speak among those who are mature, yet not a wisdom of this world nor of the rulers of this world, who are passing away. But we speak the wisdom of God, mysterious, hidden, which God foreordained before the world unto our glory.

(1 Cor 2:6-7)

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²⁷⁶Add: nor whom he experiences || ²⁷⁷Var. The worldly do not know Him, nor do they wish to do so. ||

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This wisdom is concealed from princes who live according to the corruption of the age, whom You condemn to the Cross, O my Love, since they do not know your goodness. Were they to know it, they would not crucify You again. Their understanding remains on the level of the senses, to which You do not manifest your mysteries nor the delights of the glory You have prepared for those who love You and whom, according to your grace and their ability, You love in return.

Et oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus iis, qui diligunt illum: nobis autem revelavit Deus per spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei.

Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love him. But to us God has revealed them through his Spirit. For the Spirit searches all things, even the deep things of God.

(1 Cor 2:9-10)

Thus declares this Apostle who did not receive his Gospel from men, but was instructed by the Holy Spirit, who plumbs²⁷⁸ all things, even divine mysteries, and declares them to those He chooses whenever He pleases to do so. He shows those whom He elevates by these sublime²⁷⁹ understandings²⁸⁰ that whatever is not God nor for God is nothingness;²⁸¹ that everything beneath the sun is but vanity or affliction of spirit, for the soul is created for the Creator of the sun, and He is its Source and desires to be its End. [78]

All consummation leads to its end or the perfection of all things; this is their goal. The end crowns the work:

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²⁷⁸Var. who penetrates || ²⁷⁹Add: mystical || ²⁸⁰Add: illuminations || ²⁸¹Add: and ||

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*Omnis consummationes vidi finem.
All fulfillment has its limits. (Ps 118:96a)*

Everything must be²⁸² consumed into one and see their end, which is God. This is what your light²⁸³ has often given me to understand during all my raptures.²⁸⁴ Created for You, my heart cannot find perfect repose unless it is blissfully immersed in You.

It aspires to be consumed for You, my infinite End. My spirit and life are hidden in You, dearest Spouse, in God. This is what the Apostle declares to those whose life You have delighted through their affections, allowing them to taste and see how good You are. They are dead and their life is hidden in God through You. They do not want to be known until the day when You manifest Yourself so that they may honor your glorious triumph. Dear Love, having placed me in this state, You allowed me to have a blameless, loving desire to die, and You told me to live in patience. To show me that resignation to your commands is pleasing to You, You visited me often, and You delighted me by different raptures, occasionally allowing me to see your beauty by marvelous illustrations. Then You also filled me at times with your wisdom, after which You redoubled within me an abundant infusion of knowledge, which became wonderful beyond my spirit that joyously said to You from the depths of your splendeurs:

Mirabilis facta est scientia tua ex me: confortata est, et non potero ad eam. Quo ibo a spiritu tuo? et quo a facie tua fugiam? Si ascendero in cælum, tu illic es: si descendero in infernum, ades. Si sumpsero pennas meas diluculo, et habitavero in extremis maris. Etenim illuc manus tua deducet me: et tenebit me dextera tua.

Such knowledge is too wonderful for me; too lofty for me to attain. Where can I go from your spirit? from your presence

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²⁸²Var. all the chosen must therefore be || ²⁸³Add: Divine Love || ²⁸⁴Add: and which ||

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where can I flee? If I go up to the heavens, you are there; if I sink to the nether world, you are present there. If I take the wings of the dawn, if I settle at the farthest limits of the sea, even there your hand shall guide me, and your right hand hold me fast.

(Ps 138:6-10)

Your knowledge, O All-good²⁸⁵ God, is made wonderful in my soul; it surpasses all knowledge. I am incapable of understanding it, because it is so elevated and redoubled with marvels that my soul is absorbed in it. In loving admiration, it tells You: "Your Spirit is immense in goodness towards me. If I contemplate You in the heavens, there I find You delighting all my powers by your beauty. If, in thought, I descend into hell, I there see your just [79] vengeance and awesome Majesty by an equitable terror. If, upon the wings of morning, I fly through the sea of your eternity, I reflect upon You as Source and End of everything created. I adore You as the Sovereign, Increated Being who is everywhere, who sees and governs everything by your most wise power. O Father, your Providence completely directs my interior and exterior being, and your Right Hand supports me and holily guides and elevates me.

Sileat omnis caro a facie Domini: quia consurrexit de habitaculo sancto suo.

Silence, all mankind, in the presence of the Lord! for he stirs forth from his holy dwelling. (Zach 2:17)

Whenever it pleases You to enrapture and captivate a spirit by elevating it by your own, it is imperative that every human tongue keep still²⁸⁶ before You. You delight in causing such elevations in souls whom You choose for your dwelling-place and holy abode. They are your tabernacles, just as You are theirs.

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²⁸⁵Var. Omnipotent || ²⁸⁶Var. fall silent and remain so ||

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²⁸⁷With their understanding enraptured by your marvelous lights, this knowledge engenders love, and²⁸⁸ the will finds that it is totally inflamed so as to love your beauty which is goodness. You are beauty and goodness: beauty for the understanding and goodness for the will. It is characteristic of love to withdraw the soul from what it animates in order to lead or attract it to what it loves. Love is ecstatic. The soul that knows that You love it emerges from itself to enter into You who are supremely kind. [80]

Because the understanding has been enraptured by marveling at and considering your splendor, the will is drawn by your ardor. Illumination has elevated²⁹⁰ the understanding like a luminous object, and heat draws the will to itself as its loving object. A characteristic of heat is to make the soul willingly and gently emerge, just as one knows that²⁹¹ during springtime, the heat of the sun produces flowers and fruit upon the earth that seems to go out of itself by its productions that rejoice and nurture mankind and the animals. Ecstasy occurs more in the will that is warmed by your love, a love that caused You to come to it. As You said:

Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret: ut omnis, qui credit in eum, non pereat, sed habeat vitam æternam. Non enim misit Deus Filium suum in mundum, et iudicet mundum, sed ut salvetur mundus per ipsum.

For God so loved the world that he gave his only-begotten Son, that those who believe in him may not perish, but may have life everlasting. For God did not send his Son into the world in order to judge the world, but that the world might be saved through him.
(Jn 3:16-17)

The beloved bride believes in You as²⁹² the Sovereign Truth she

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²⁸⁷Add: **CHAPTER 27: Loving ecstasies with which my soul was favored; fond caresses of the Divinity and the Sacred Humanity** ||²⁸⁸Var. engenders love in them, the will ||²⁸⁹Var. with admiration on ||²⁹⁰Var. attracted ||²⁹¹Om. just as one knows ||²⁹²Var. And so that the soul that believes in You may be personally saved by You ||

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loves. Love impels her to go out of herself to enter into You. Because she finds You immense, she wishes to desert her limited abode to possess extension within your immensity. Knowing that it pleases You, she tells You:

Ego dilecto meo, et ad me conversio eius.

*I belong to my lover and for me he yearns.*²⁹³ (Cant 7:10)

Come, my Beloved, let us go out into the fields and make our abode in the village. The cities are too constricted; they are tedious because of companions whose visits one must endure that are vexatious to lovers who prefer to be alone without being diverted from their love. They are happiest whenever they are free to enjoy solitude, because love unites lovers and changes them into itself. It enlightens and warms them [81] with one same light and flame. It causes²⁹⁴ a wonderful unity between them which is their objective. That is why,²⁹⁵ O Sovereign Lover, You had asked your Father for this unity, declaring that, just as You had left or come from Him through love for mankind, so mankind was to go out of themselves through love, and that this love would lead them to You²⁹⁶ through holy ecstasies.²⁹⁷

Dear Love, for a number of years my life has been a continual ecstasy. You have often told me that I no longer live in myself, but in You and that You delight in being my life and in my consenting to die to self and to all created things to live in You. You led me to the fields of your immense divinity and, when I felt lost in this vastness, by a benignity that pertains to You alone, You let me enter the village of your Humanity where You prepared a feast in proportion to my nature. To show that You accommodate Yourself to the frailties of the one You love with loving condescendence, You told me:

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²⁹³Om. *Ego [...] eius. I belong [...] yearns.* || ²⁹⁴Var. light of the same fire and flame, a flame that reduces them || ²⁹⁵Var. divine claim. O Sovereign || ²⁹⁶Var. to yours || ²⁹⁷Add: And that is why the spouse says: *Dilectus meus mihi et ego illi. My lover belongs to me and I to him.* (Cant 7:10) ||

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Veni in hortum meum soror mea sponsa, messui myrrham meam cum aromatibus meis: comedi favum cum melle meo, bibi vinum meum cum lacte meo.

I have come to my garden, my sister, my bride; I gather my myrrh and my spices, I eat my honey and my sweet-meats, I drink my wine and my milk. Eat, friends, drink! Drink freely of love!
(Cant 5:1)

Eat, my darling; and become inebriated, my dearest. Being holily intoxicated, I slept the sleep of ecstasy, saying:

Ego dormio, et cor meum vigilat.
I was sleeping, but my heart kept vigil. (Cant 5:2a)

It was a sleep from which You did not want creatures to awaken me. You said:

Adiuro vos filiae Ierusalem, per capreas, cervosque camporum, ne suscitetis, neque evigare faciat dilectam, quoadusque ipsa velit.

I adjure you, daughters of Jerusalem, by the gazelles and hinds of the field, do not arouse, do not stir up love before its own time.
(Cant 2:7)

You conjured your Angels through swift translucent corruscations that You produce in²⁹⁸ them not to awaken the one You had personally put to sleep, until I would be satiated, or, for your greater glory when I wished to awaken for the salvation of my neighbor, telling them that You personally were my awakening. I also added:

Ego dormio, et cor meum vigilat.
I was sleeping, but my heart kept vigil. (Cant 5:2a)

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²⁹⁸Add: in souls whenever You wish ||

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As I fell asleep, I lovingly heard your voice:

Vox dilecti mei pulsantis: Aperi mihi soror mea, [82] amica mea, columba mea, immaculata mea: quia caput meum plenum est rore, et cincinni mei guttis noctium.

I heard my lover knocking: Open to me, my sister, my beloved, my dove, my perfect one! For my head is wet with dew, my locks with the moisture of the night. (Cant 5:2b)

You said to me: "My sister, my darling, my dove, my pure one, open to me, because my head is wet with dew and my hair with the humidity of the night. Remember that I became your Brother by assuming your nature. Know by my splendors that I am your Friend, and, like a sun, I wish²⁹⁹ to come to You, my dawn. By means of loving ardors, know that you are my dove that should repose within my Wounds which are open to you so that I may detect your love by your ardent groans. Open to me, my immaculate one, because my Father, who is the head of Christ, your Spouse, wants to pour forth upon you the dew of eternal generation. In you, We choose to continue the dew-drops We produce³⁰⁰ during the night of our delight.³⁰¹ Because my Father begot Me before the day of their creation, *ante luciferum*, for creatures it is night, because they cannot view the generation and birth of the Son nor the production of the Holy Spirit, whom my Father and I eternally produce internally. The Holy Spirit³⁰³ is our unique Love; these dew-drops are also as eternal, immense and stable as their Principle and Source. Because I have purified you by my Blood, I call you my immaculate one."³⁰⁴

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²⁹⁹Var. I wish, like a sun, || ³⁰⁰Var. to distill || ³⁰¹Var. freely to communicate to and produce within you the effusion We necessarily bring about || ³⁰²Add: that is what the Prophet-King declares: *Sicut tenebræ ejus, ita et lumen ejus* (Darkness and light are the same. Ps 138: 12b) || ³⁰³Add: the Holy Spirit who reposes over my Sacred Humanity to represent the fruitfulness of the Sacrament of Regeneration by the figure of the dove, a fruitfulness which is a profusion of love, profusion and || ³⁰⁴Add: let no one be scandalized if you receive this title, given you by my goodness ||

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"I want you to lift up your spirit and open your heart to receive these two divine emanations within you. You go forth, or are in ecstasy, in order to see the immense fields of our divinity. You have asked to dwell in the village of my Humanity, a Humanity that has made Me your Brother. I have treated you as my sister; I have prepared a banquet for you according to your taste and nature, but spiritually I have intoxicated you. After this, you fell asleep, and I did not allow my Angels to awaken you. It is I, my darling, who,³⁰⁵ jealous of you as well as³⁰⁶ attentive to your sleep, have decided to awaken you with the advantage of communicating our divinity to you in the form of dew to beautify you and make you fruitful.

"All this is proof of union, that is to say, of divine unity. Accept these jewels that are nothing other than what the Spouse desires to bring about in you. [83] He who enraptured your understanding is the very One who enflamed your will. By the ardor of this flame, you have voluntarily and freely set forth to come see the immense possessions of Him who wishes to espouse you. He desires to endow you with his graces and to give Himself to you by choosing you for Himself." You expressed these words to me as well as others that were equally charming and delightful.

Dear Love, it may be seen by these discourses or narrations, that I have tried to make as faithful to their reality as possible, that they are raptures and ecstasies that your wise goodness has given me to experience. Ordinarily raptures occur in the understanding that³⁰⁷ is caught up in your marvelous illuminations. Ecstasies occur in the will which³⁰⁸ is set afire by your most attractive flames. The distinctions I make between raptures and ecstasies do not reprove those who contend that ecstasies may be declared to be raptures and raptures ecstasies. The understanding may be elevated and rise above itself,³⁰⁹ and the will may become enraptured and

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³⁰⁵Add: am || ³⁰⁶Var. and || ³⁰⁷Var. which || ³⁰⁸Var. that || ³⁰⁹Add: by the magnetism of your goodness ||

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drawn out of itself by³¹⁰ beauty. Divine beauty is equally marvelous and attractive, just as goodness is comparably attractive and marvelous. In this life, beauty and goodness enrapture the spouse and make her ecstatic.

The understanding cannot know God without being elevated to the light, nor the will love Him without being drawn by his flame,³¹¹ by his illumination. Light suspends the understanding, and heat expands the will which freely follows its flames. Often the subject is preserved by these flames or at least purified. However, the soul, not the body, is the principal subject of Divine Love. That is why I maintain that this fire preserves and purifies its subject. It is true that, through privileges granted by love, the body may be fortified during these operations.³¹² However, I think it occurs by a supernatural power, because one's body³¹³ becomes extremely weakened by raptures and ecstasies.

³¹⁴CHAPTER

You know, dear Love, that the frequent raptures and almost³¹⁵ continual ecstasies I experienced resulted in recurring and lengthy illnesses for about six years.³¹⁶ I did not inform the doctors who treated me that my ongoing tierce and double-tierce fevers resulted from these raptures and ecstasies. I took all the remedies they prescribed and with deep joy endured the pain and heat they caused. My indiscretions in all this were limited because,³¹⁷ dearly Beloved,³¹⁸ I did not want to disobey my confessors by fasting or doing more penance than they allowed despite my desire to do so. There was a time when my desire was extreme.

Although quite far from the fervor of St. Theresa, like her I have

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³¹⁰Add: by the magnetism of your || ³¹¹Add: and || ³¹²Var. and || ³¹³Var. repose || ³¹⁴Add: **CHAPTER 28: The lengthy illnesses and different pains caused by raptures, ecstasies and divine fire** || ³¹⁵Om. almost || ³¹⁶Var. six extended illnesses during a number of years || ³¹⁷Var. You know || ³¹⁸Add: that ||

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often said "to suffer or to die," impelled by love asking You for one or the other. Then I resigned myself to your ordinance by accepting what I believed to be your will, to which I tried to direct my inclinations. In this, I was helped by your kindness that was like a good mother who seeks or probes the strength of her child to urge it to walk or to work according to its capacity, not sending it to class until it is capable of studying. [85]

The fire You elicited in my heart was so intense that my heart was a continually blazing furnace. According to the doctors, my blood was extremely hot. It was difficult for them to prescribe medication for me because of two contrary situations: I suffered from indigestion despite the constant burning I felt in my chest, heart, abdomen and liver. The hot remedies they prescribed intensified the heat, and when they ordered cold ones, these affected my stomach even more. However, since the heat of the blood surpassed the coldness of the stomach, I had to use cool remedies and still do³¹⁹ so as to temper the flames that your goodness, O Divine Love, lights in my heart without any merit of mine. I can truly state that I have contributed very little to these ardors. It is your charity that has come to set this³²⁰ fire within me, causing it to burn as You please. Lord, continue to do so until the end of my days, and please make me a perfect holocaust. Let me be able to say truly with the Apostle, knowing that You are my Advocate before your Father: "Who can separate me from your love: nothing at all that can afflict either body or spirit.

Certus sum enim quia neque mors, neque vita, neque angeli, neque principatus, neque virtutes, neque instantia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit nos separare a charitate Dei, quæ est in Christo Iesu Domino nostro.

For I am certain that neither death nor life, neither angels nor principalities, neither the present nor the future, nor powers,

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³¹⁹Om. and continue to do so || ³²⁰Add: holy || ³²¹Var. towards ||

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neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord. (Rom 8:38-39)

Let the headaches I have endured for twenty years, my eye problems for ten years,³²² the gallstones that afflict me do so even until death. Let the torment of stomach disorders continue as You wish, the distaste [86] for all food until my life ends. However, please bless my life as You did at the outset (I mean my birth). None of the foregoing means anything to me. What disconcerts me is that often I do not do the good I wish to do, but the evil that I detest.

Non enim quod volo bonum, hoc ago: sed quod odi malum, illud facio.

I do not do what I want to do but what I hate. (Rom 7:15b)

Dear Love, it is not that You have ever wished to test me with temptations of the inferior law that profoundly trouble a number of virtuous persons. Instead, it is the limited fidelity with which I receive your graces that, like your mercy, readily serve to display your goodness³²³ towards me. Likewise, the idea that I do not deserve the trial³²⁴ serves as a continual humiliation to me, since I have not been submitted to the experience³²⁵ of the temptations You have allowed others to have. Although the hope of attaining the fulfillment of your promises is delayed, all this affects me very little. If I faithfully and immediately turn to You as soon as thoughts about the delay come to me, the trouble they might cause me vanishes at the very instant it arises within me.

The Apostle declares that You are faithful, that You do not allow anyone to be tempted beyond endurance. As for me, I believe that You

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³²²Add: that continue constantly || ³²³Var. your favor towards || ³²⁴Var. a severe trial || ³²⁵Var. the experience that is ||

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are all-good to me, that your bounty foresees all afflictions that your justice could possibly send me³²⁶ in all fairness.

Similiter autem et Spiritus adiuvat infirmitatem nostram.

The Spirit too helps us in our weakness. (Rom 8:26a)

Your most compassionate Spirit gently consoles me in all my infirmities, tempering them so that I hardly suffer anything in spirit or body. When³²⁷ I do not know how to pray, He prays within me, for me:

Gemitibus inenarrabilibus. Qui autem scrutatur corda, scit quid desideret Spiritus.

The Spirit himself makes intercession for us with groanings that cannot be expressed in speech. (Rom 8:26c-27a)

I beg Him to expect of me what is most pleasing to Him, as well as to You and the Divine Father.

Scimus autem quoniam diligentibus Deum omnia cooperantur in bonum.

We know that God makes all things work together for the good of those who have been called. (Rom 8:28a)

By³²⁸ grace and your provident goodness, my desire is to become like You, my dear Spouse, who from all eternity are the image of your Eternal Father and will forever be that of your dearest Mother in our humanity. These images are but one Jesus Christ, one Incarnate Word, my Prototype and my adorable Archtype. [87]

³²⁹If obedience arrests my pen when it seems to glide along to

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³²⁶Add: I experience the effects of this propitious utterance || ³²⁷Om. When || ³²⁸Add: your || ³²⁹Add:
CHAPTER 29: The great joys that Divine Love produced in my soul which enjoyed Paradise while my body endured something like Purgatory ||

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declare my sins and infidelities, my signal obligations to your merciful charity enable it to fly to recount, if possible, the innumerable favors I have received and still receive from your infinite goodness. They are so numerous and diversified that when I say they are inexplicable I am not exaggerating about either their quality or quantity. You have often³³⁰ made me realize this with greater truth than I could possibly express.

I am³³¹ able to adore and marvel at your profusions within me, but I cannot express them either by my sentiments, words or writings. As Ecclesiastes states, alluding to your attributes:

Multa dicemus, et deficiemus in verbis; consummatio autem sermonum, ipse est in omnibus.

Let us praise him the more, since we cannot fathom him, for greater is he than all his works. (Eccl 43:29)

The great graces You allowed me during my illnesses elevated my spirit to the extent that these seemed to be Purgatory and Paradise to me. The burning fevers and agonizing bodily pains were Purgatory; the joys and exaltations of spirit were Paradise. I could apply the words of the Apostle:

Cum enim infirmor, tunc potens sum.

For when I am powerless, it is then that I am strong.

(2 Cor 12:10d)

When I heard that there are afflictions along your paths, I was astonished, because I did not experience them, unless applied to sins that You detest as being contrary to You and your love. For that reason, when I considered them, I said to You with profound bitterness:

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³³⁰Om. often || ³³¹Add: certainly ||

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Quid faciam tibi o custos hominum? quare posuisti me contrarium tibi, et factus sum mihi metipsi gravis? Cur non tollis peccatum meum, et quare non auferis iniquitatem meam?

Though I have sinned, what can I do to you, O watcher of men? Why have you set me up as an object of attack; or why should I be a burden to you? (Job 7:20-21a)

Your love has made You the Guardian of your spouse. Then why do You allow her to commit faults that You detest?³³² You are the Lamb that takes away the sins [88] of mankind; remove mine that are an unbearable burden to me.

Could your divine charity and human, loving kindness possibly see something displeasing to You in me without removing it? Certainly, Jacob³³³ removed the stone that prevented watering the sheep belonging to Rebecca, whom he loved. Your goodness heard my prayer, by casting my sins into the abyss of love. I found no crosses, but only joys and goodness. With St. Andrew, I saluted them as the way to rejoice in You with greater assurance. With delight, I understood these words of the Apostle:

Deponentes omne pondus, et circumstans nos peccatum, per patientiam curramus ad propositum nobis certamen: aspicientes in Auctorem fidei, et consummatorem Iesum, qui proposito sibi gaudio sustinuit crucem, confusione contempta, atque in dextera sedis Dei sedet.

Let us lay aside every encumbrance of sin which clings to us and persevere in running the race which lies ahead; let us keep our eyes fixed on Jesus, who inspires and perfects our faith. For the sake of the joy which lay before him he endured the cross, heedless of its shame. He has taken his seat at the right of the throne of God.
(Heb 12:1b-2)

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³³²Add: Since ||³³³Add: arose and ||

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I reflected upon the great contradictions You endured from sinners for whom You became incarnate and came upon earth to redeem personally. You chose death, temporal humiliation and the Cross³³⁴ in order to give them life, joy and eternal glory. All these perceptions prevented me from becoming overwhelmed by suffering. Upon noting my continual infirmities, people felt very sorry for me. As for me, through the anointing, my joy was greater because of them. I laughed at these pains that pleased your Love.

I regarded these maladies to be a ladder to help me attain heaven more quickly where, through your great mercy, I would be able to praise You together with your faithful ones. They are continually occupied in this exercise of praise, for they have been delivered from sin and the difficulties that in this life deterred them from the real love and praise they desired to give You. I am not yet numbered among those blessed lovers whose peace, glory and delight David marvels at when he states:

Exultabunt sancti in gloria; lætabuntur in cubilibus suis.

Let the faithful exult in glory; let them sing for joy upon their couches. (Ps 149:5)

Upon my bed of patience, I experienced the joy, peace and jubilation of their couch of holy rejoicing. [89]

³³⁵So intense was my desire to praise You continually³³⁶ that a number of times I was on the verge of expiring. After calling upon all creatures to join me in praising You³³⁷ one evening as I prayed the final Psalm: *Omnis spiritus laudet Dominum, All creatures praise the Lord*, I felt my soul to be³³⁸ upon my very lips and my life about to end with this Psalm. Coming to from this excess, I said to You: I live without living.

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³³⁴Var. and temporal confusion and death ||³³⁵A.dd: **CHAPTER 30: My desire to praise the Divine Bounty perfectly in the Emptiness often caused me almost to expire** || ³³⁶Add: with perfection || ³³⁷Add: and why || ³³⁸Var. I felt that my soul was ||

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Why do I not die? I am asking You only for the coup de grâce as a great favor. Were I never to offend You while dwelling upon earth and had I the strength to persevere uninterruptedly in this loving exercise of praising You in this vale of troubles as do those who reside in eternal happiness, this earthly dwelling-place would be tolerable for me through patience. However, when I consider those who abide in your heavenly mansion, I say with the Prophet-King:

*Beati, qui habitant in domo tua Domine: in sæcula sæculorum
laudabunt te.*

Happy they who dwell in your house! continually they praise you.
(Ps 84:5)

When I reflect upon the beauty of that tabernacle of glory, I exclaim to myself:

*Quam dilecta tabernacula tua Domine virtutum: concupiscit,
et deficit anima mea in atria Domini.*

*How lovely is your dwelling place, O Lord of hosts! My soul
yearns and pines for the courts of the Lord. (Ps 84:2-3)*

It has been stated that people have died, are dying and can die of sadness, as has happened before and continue to do. It cannot be denied that it is possible to die of joy. These facts are too well-established for me to have to try to prove them.

Dear Love, You well know how often I have been in a state of loving languor because of the intense joy that fills my soul and what a feeling of love my heart has received from your goodness. They are innumerable for me. Often I would say to You: Lord, it is enough! I die from delight. My heart is about to explode with joy. My breast keenly felt these precipitations, for such continual dilations caused my heart to palpitate. All the powers of my soul, like mountains, experienced what the Psalmist stated: *Simul montes exultabunt; Like exulting mountains* through a common union that endured interruptedly. At other times, these

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same powers were moved with joy and exultation like quivering through the skipping [90] expressed by the Royal Prophet when he said:

Montes exultaverunt ut arietes.

The mountains skipped like rams. (Ps 114:4)

and the Wise Man makes the following comparison:

Tamquam agni exultaverunt.

They bounded about like lambs. (Wis 19:9)

These thrills are exteriorly apparent, causing the spirit to exclaim:

Cor meum et caro mea exultaverunt in Deum vivum.

My heart and my flesh cry out for the living God. (Ps 84:3b)

My entire interior and exterior seemed to be converted into praise. My thoughts were continually occupied in praising You. My words expressed hardly anything other than your blessings. My very core seemed to melt away in my desire to praise You unceasingly. All my affections invited my soul to bless You:

Benedic anima mea Domino: et noli oblivisci omnes retributiones eius: Qui propitiatur omnibus iniquitatibus tuis: qui sanat omnes infirmitates tuas. Qui redimit de interitu vitam tuam: qui coronat te in misericordia et miserationibus. Qui replet in bonis desiderium tuum; renovabitur et aquilæ inventus tua:

Bless the Lord, O my soul, and forget not all his benefits; He pardons all your iniquities, he heals all your ills. He redeems your life from destruction, he crowns you with kindness and compassion, He fills your lifetime with good; your youth is renewed like the eagle's. (Ps 103:2-5)

I reflected upon the words that the Church prays at the Gradual of

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the Mass on the Feast of St. Michael:

Benedic anima mea Domino: et omnia, quæ interiora mea: nomen sanctum eius.

Bless the Lord, O my soul; and all my being, bless his holy name.
(Ps 103:1)

No sooner did I do so than I felt completely dissolved and flowing into your love like a balm melted by heat or incense placed upon the coals. My soul offered itself to You, together with the love You Yourself had imparted to it as a gift in exchange for all You have given it. I said to You: Is that the way You give what You command?

Your law orders me to love You with all my heart, all my soul and all my strength. You attract, excite and make them disappear delightfully in You. Accept what is yours as retribution. I no longer belong to myself. My life is to die for You, and my death will be my gain if You so wish. Yet, if You wish to see me languish with love without dying, since your love is as strong as³³⁹ death, please sustain her who dies for love of You. I hardly have any pulse left. You are the Physician of your beloved's body as well as [91] of her spirit.

Qui propitiatur omnibus iniquitatibus tuis: qui sanat omnes infirmitates tuas.

He pardons all your iniquities, he heals all your ills. (Ps 102:3)

"It is I, my darling, who pardons your sins and wishes to heal all your infirmities.

Qui redimit de interitu vitam tuam: qui coronat te in misericordia et miserationibus.

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³³⁹Var. stronger than I

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He redeems your life from destruction, he crowns you with kindness and compassion. (Ps 102:4)

"I withdraw you from the extremity to which illness has reduced you. I give you health when you are expected to die. I crown you with my mercies and compassion. Through mercy, I give you a plenary indulgence from all your faults; through compassion, I even take pity on your suffering. I sympathize with all your pain. I personally come through mercy to serve you as I did David and through love as to my spouse.

"You wish to see Me in the house of your mother, the heavenly Jerusalem, or better still, within the bosom of Divine Love. Enamored with you, He has borne you as a child of love that always wishes to be upon its mother's breast. That is why you express your desires in the words of the Cantic of love:

Quis mihi det te fratrem meum sugentem ubera matris meae, ut inveniam te foris, et deosculer te, et iam me nemo despiciat? Apprehendam te, et ducam in domum matris meae: ibi me docebis, et dabo tibi poculum ex vino condito, et mustum malorum granatorum meorum.

Oh, that you were my brother, nursed at my mother's breasts! If I met you out of doors, I would kiss you and none would taunt me. I would lead you, bring you in to the home of my mother. There you would teach me to give you spiced wine to drink and pomegranate juice. (Cant 8:1-2)

Please grant me the grace I have so often asked of You: to see You in your house which is that of my mother. It is in³⁴⁰ the bosom of Him who begot You amid eternal splendors, who wants me to be your sister.³⁴¹ I

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³⁴⁰Om. within || ³⁴¹Om. eternal splendors, who wants me to be your sister ||

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would find You there, far from the envy of creatures. I would give You the kiss of both a spouse and a sister. No one would suspect our love at all. No one would scoff at me for these holy liberties I take with your approval. I would be [92] like a pomegranate open to delight that offers You what You gave it, for You are my glory and my joy. I would be your delight, since You are pleased by these wonderful communications. The Sovereign Good delights in communicating Himself, for it is characteristic of your bounty to enjoy creating profusions of itself and to pour out a river and a torrent of joy. It inebriates your loved ones in this wine-cellar where You take them. You plant the standard of love in their heart, and, if You did not direct charity within it, it would die from these delights. For that reason, the spouse says:

Læva eius sub capite meo, et dextera illius amplexabitur me.

His left hand is under my head and his right arm embraces me.

(Cant 8:3)

My Beloved, when You saw that my body was about to be deprived of the soul that animated it, You came to place your left hand there so that my life might be extended. With your right hand, You chose to embrace my soul by elevating it to a more wonderful ecstasy than any of the previous ones. It pleased You to lead it personally into the desert of love. Marveling at this, the Angels exclaimed:

Quæ est ista, quæ ascendit de deserto, deliciis affluens, innixa super dilectum suum?

Who is this coming up from the desert, leaning upon her lover?

(Cant 8:5)

Often was this same privilege repeated for me. My conversation was directed more to heaven than on earth. Almost continually, I was engaged in such transports. No longer could my soul animate a languishing body and at the same time be elevated with all its affections and powers by such ravishing delights. When my spirit came to itself after these

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long³⁴² raptures and extended ecstasies, it was often transported by a loving flight that was speedier than a dart. It seemed like an arrow discharged by an archer who could be called Sagittarius. This name might be ascribed to your Divine Love. Thus, transported by love, my spirit possessed more love with which to exert itself than power with which to love. It could not furnish this. To animate it and have it love, You could very well have provided a continual miracle for all this by fortifying [93] the body and elevating the spirit:

*Iste in excelsis habitabit, munimenta saxorum sublimitas eius: panis ei datus est, aquæ eius fideles sunt. Regem in decore suo videbunt oculi eius, cernent terram de longe.*³⁴³

He shall dwell on the heights, his stronghold shall be the rocky fastness, his food and drink in steady supply. Your eyes will see a king in his splendor, they will look upon a vast land.

(Is 33:16-17)

³⁴⁴However, just as it pleased You to be the Mediator between God and mankind, You wanted to perform this office between my body and soul, as well as between the inferior and the superior parts. I cannot explain this idea except to say that You separate the soul from the spirit. By this, I mean the soul that is related to that of the animals as distinct from the spirit that reasons, together with the Angels, and is made to your image and likeness. To explain further, I will use the words that Moses declares in Genesis:

Fiat firmamentum in medio aquarum: et dividat aquas ab

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³⁴²Om. long ||³⁴³Add: The soul thus elevated regards earthly things from afar, for it should scorn them by reflecting upon heaven where God is ceaselessly loved. || ³⁴⁴Add: **CHAPTER 31: How Divine Love makes a division between the spirit and the soul. This is explained by the separation of the superior waters from the inferior ones and by Hebrews [Chapter] 4 of St. Paul; the abiding of the entire Trinity within me. ||**

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aquis. Et fecit Deus firmamentum, divisitque aquas,³⁴⁵ quæ erant sub firmamento, ab his, quæ erant super firmamentum, Et factum est ita.

"Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened. God made the dome, and it separated the water above the dome from the water below it. (Gen 1:6-7)

One Sunday after the Feast of the Kings in 1619, it pleased You to invite me lovingly to go up to my oratory. This was done by the signal my heart felt of your goodness, for You gave me this benevolent sign to indicate to me that You are the Sovereign Monarch.³⁴⁶ It was meant to show that You have come to have power over the spirits of those You have chosen and that this domination is for their benefit.³⁴⁷ You fight and wage war to provide peace. You allow all the powers of my spirit and of the superior and inferior parts of my soul to be assailed in a surprise attack without my knowing the reason for this trouble or the identity of either the assailants or the besieged. [94]

This unexpected struggle astounded my spirit that said: "What is this? What could cause this trouble and these alarms?" My will declared loudly: "My King and my God, I side with those who fight for justice. I contribute nothing to any revolt contrary to obedience to You."³⁴⁸ I protest my fidelity, and, if I cannot distinguish the powers that are on your side from those that are opposed, I declare that I do not consent to their rebellion." At these protestations, Love ordered³⁴⁹ the superior powers of the spirit to be placed in the dungeon of its protection where the enemy could never approach. Meanwhile, the struggle continued without my

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³⁴⁵Add: *Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio anticipi: et pertingens usque ad divisionem animæ ac spiritus*, says the Apostle to the Hebrews. *Your word can do all things; it is penetrating, dynamic and efficacious. It penetrates and divides soul and spirit.* (Heb 4:12) || ³⁴⁶Add: and || ³⁴⁷Add: You separate the spirit from the soul to unite it to You || ³⁴⁸Var. your commands || ³⁴⁹Add: St. Michael ||

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being able to see the contestants. However, O my King,³⁵⁰ I heard these words of St. Michael, the great General of your armies, who said: *Quis ut Deus? Who is like to God?* Who is like God to be able to compare with Him? Who could share his throne, his crown and his sceptre? At these words, your enemies were overcome, vanquished and expelled. The inferior powers of my soul were humbled and sent back to their lower condition; the superior powers of my spirit were exalted. All-courteous Love, You addressed my will, offering it the crown and calling it a queen. Meanwhile, St. Michael and all his Angels were chanting in rapturous silence: *Sanctus, Sanctus, Sanctus. Holy, Holy, Holy.*

One might be surprised that I allude to this *Trisagion* as a silence. Angels speak through the idea and in a spiritual way that has no proper term on earth with which to explain it. The spirit certainly understands this very well,³⁵¹ since it is elevated by the power of [95] Him to whom nothing is impossible. It is You,³⁵² my Divine Emperor, who persist in extending your divine favors and attentions by giving me the crown and making it understood to your beloved St. Michael that you are pleased by his zeal for my glory which you regard as your own.

This all-burning Seraphim told me that your loving Majesty had incited this struggle to show everyone in heaven that I am his beloved and that his royal heart would cordially endow me with the crown of the kingdom. Because my refusal proceeded from humble modesty and true feeling, it was not displeasing to Him. Yet my acceptance of his loving conquests (to which I had contributed, because my consent protested my fidelity in all this) pleased Him, for He considered it to be for his own glory to give me his triumph.

Seeing that it would please You to bestow your preferments upon

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³⁵⁰Om. O my King ||³⁵¹Add: this speech of the Angels ||³⁵²Om. It is You, ||

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the one who is merely what You have allowed her to be, I humbly and lovingly accepted all the grace, joy and glory that your munificent and magnificent Love chose to extend to me. After a thousand caresses and a thousand thousand signs of love, You said to me: "My beloved, what I have done this evening is the separation of the spirit, which could be called the separation of the superior powers of the spirit from the soul which could be termed the inferior powers. I have divided the superior waters from the inferior waters. I have made a firmament [96] within your spirit because I am omnipotent. With the words: *Fiat firmamentum in medio aquarum, Let there be a dome in the middle of the waters* (Gen. 1:6), I divided the superior waters from the inferior ones. From now on,³⁵³ you will experience this marvelous separation which may even be termed a distinction. Your spirit will be liberated³⁵⁴ during all your exterior occupations.³⁵⁵ It will not cease to be occupied with Me and to receive my infusions, radiations and locutions, unhindered from the attention I desire of it.³⁵⁶ This is what Rev. Father Cotton says is a participation in the economy of my most holy Soul during the time it is within my passible Body while I am both a traveler and one who understands. Without being in ecstasy, you will be able to see Me and rejoice in Me, even during the pain caused your body by the raptures. You will no longer experience intense languors because of your profound desire for heaven."³⁵⁷

After You had entertained me by such fascinating discourses, I wanted to leave my oratory³⁵⁸ to go to my Mother's room. I feared she would wait too long to retire, if I delayed any longer, (for she made me sleep³⁵⁹ with her while my father was absent, because she loved me more than she did any of my sisters). This mortified me deeply, because I had to control my outbursts to You, O Miracle of Goodness! While I was

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³⁵³ Add: my daughter || ³⁵⁴ Add: you will be able to act || ³⁵⁵ Var. and if you || ³⁵⁶ Var. you || ³⁵⁷ Add: causing violent assaults. *Vivus est enim sermo Dei, et efficax, et penetrabilior omni gladio ancipiti et pertingens usque divisionem animæ ac spiritus. Your word can do all things: it is penetrating, dynamic and efficacious. It penetrates and divides soul and spirit.* (Heb. 4:12a) || ³⁵⁸ Orn. my oratory || ³⁵⁹ Var. in her room, for she wanted me near her. Her love for me more than for my sisters deeply mortified me ||

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requesting your permission to leave my oratory, You said to me: *Inclinavit coelos. He inclined the heavens* (Ps 17:10)]. My daughter, I have inclined the heavens for you, since my wisdom has considered it proper [97] to lodge your spirit entirely in the glory of the Empyrean. The love of the entire Trinity for you inclines It to abide in you in a way that is adorably marvelous and marvelously adorable for our glory and your benefit. Thus, rejoicing in our Company, you will not be overwhelmed in this valley of misery where you live in debilitating suffering. My daughter, whoever possesses God possesses everything."³⁶⁰

From that instant on, I felt holily accompanied by your³⁶¹ Three Divine Persons who have never left me. If They have veiled Themselves for a few days during these twenty-three years,³⁶² this deprivation of their splendor is meant to make me understand the happiness I enjoy in possessing it. You said to me: "We have not done likewise to any other nation,"³⁶³ as the Prophet-King states that God was known in Judea and that his³⁶⁴ Name was great in Israel. So, too, in you, my daughter, the Divinity wishes to make Itself known and to render his Name magnificent in a simple woman.

Et factus est in pace locus eius: et habitatio eius in Sion. Ibi confregit potentias arcuum, scutum, gladium, et bellum.

In Salem is his abode; his dwelling is in Zion. There he shattered the flashing shafts of the bow, shield and sword, and weapons of war. (Ps 76:3-4)

"You experience the peace that our Divine Society confers upon all the powers of your soul that reside in the highest³⁶⁵ part of the spirit. You possess³⁶⁶ joy in the center of your soul, and your heart is the dwelling-place of the God who loves you. It is said that at dawn the just

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³⁶⁰Add: for He suffices by Himself || ³⁶¹Add: splendors that are your || ³⁶²Add: that You have granted this favor || ³⁶³Add: and || ³⁶⁴Add: holy || ³⁶⁵Var. superior || ³⁶⁶Add: our ||

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offer and give it to Him who created it,³⁶⁷ but³⁶⁸ We have come to make our abode in you to possess you without intermission. We remove all your troubles and struggles, overcoming your enemies by our³⁶⁹ power. Thus, they cannot approach you. You know by experience how We personally enlighten you.

Illuminans tu mirabiliter a montibus æternis.

Resplendent you came from the everlasting mountains. (Ps 76:5)

"Our Three distinct Divine Hypostases have lovingly favored you with different communications, because We delight in doing so. Although our external operations are performed in common through the marvels of Love, [98] it pleases Us to bless you by making you understand³⁷⁰ that the Father who sends Me to you³⁷¹ takes ineffable delight, which the Angels and mankind do not comprehend, by communicating to you his paternity, making you a mother of his own Son. It is I, my beloved, who delight in making you the mirror of my splendor wherein I express my beauty, and the Holy Spirit has you share in his loving goodness. My³⁷² Father strengthens your mind so that it may³⁷³ not be confounded, and, as for Me, I enlighten your understanding which reflects the illuminations I impart to it like a crystal glass. The Holy Spirit embraces your will with a flame that burns you without consuming you, as though you were the burning bush that attracted Moses to the admiration of my divine wisdom, scorning what he had learned from the Egyptians. This wisdom made him marvelous, not only in the eyes of Pharaoh and all the wise men and soothsayers of Egypt according to the world, but of all nations that have known that I spoke to him face to face and made him my legislator. I chose him to deliver my oracles faithfully to all to whom I sent him.³⁷⁴ [99]

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³⁶⁷Add: *Iustus cor suum tradidit ad vigilandum diluculo ad Dominum qui fecit illum. His care is to seek the Lord, his Maker, to petition the Most High. (Eccli 39:6a) ||*

³⁶⁸Om. but || ³⁶⁹Add: divine || ³⁷⁰Add: clearly || ³⁷¹Om. to you || ³⁷²Add: Divine || ³⁷³Add: be neither weak nor || ³⁷⁴Add: I have destined you to declare my Law of Love to the world ||

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³⁷⁵"If I have made known to you the sweetness of my love for my friend Moses in the law of rigor, what an excess of goodness has this same love often³⁷⁶ shown for you, dear daughter. The very first vision I allowed you to admire was my Crown of Thorns, holily suspended by luminous rays like those of the sun. These rays, while supporting it, rested upon the thorns. Thereby, you knew how I have become the Abridged Word through love³⁷⁷ and that my divine hypostasis supported³⁷⁸ human nature without any other subsistence, since it is established upon my divinity. You marvel at the *communication of idioms* (exchange of properties). In a certain sense, you can perceive the infinite distance existing between a sun and its rays compared to a bush shaped like a thorny crown. Having had this great vision, you boldly approach what love gave you. Rather than make you remove your shoes as Moses had had to do, love provided you with wings to fly to Him so that He could be your riding-master when He deems it time to have you ascend where He awaits you with an ardor that your pen cannot express, but your spirit can admire and adore.³⁷⁹ I tell you that I desire to make of you a new legislatrix of the laws of my love; you shall bear my Name throughout the earth. I am not yet declaring to you how this will occur, for the hour has not yet come except to tell you what I wish to do with you."

Dearest Love, I recall [100] that You told me that You wanted to make me your standard-bearer so that, upon seeing me, many would strive to promote your glory, that you were unknown³⁸⁰ to many because of the obtuseness of their spirit, that You had made mine acute through your goodness, not because of my merits. When You told me this, You filled my breast with a celestial, holy fire. I do not know if this fire was the standard or banner that You gave me when You told me about this grace. Love sealed my lips to open my heart, in the midst of which it set up its

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³⁷⁵Add: **CHAPTER 32: My first vision was of a Crown of Thorns sustained by a sun. For me, it symbolized the Word made Flesh; about another miracle. By crowning me with light, God made me his tabernacle of the Covenant and altar of sacrifice.** || ³⁷⁶Om. often || ³⁷⁷Om. through love || ³⁷⁸Add: and supports || ³⁷⁹Add: love that forestalls, love that accompanies and follows || ³⁸⁰Var. known ||

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standard without allowing me to see its colors. My courage surpassed my strength. I did not reject this responsibility, trusting that You would sustain her who desired to carry it at your command. Some time later, You showed me a column covered with different scrolls on which were inscribed the marvels of the law of Divine Love in marvelous characters. I could understand these mysteries although I was unable to express them. You told me that your ineffable Name was written upon them and that at your appointed time I would understand their glory. You showed me a compass as though for measuring or surveying the earth where You wished to have your Name radiate.³⁸¹ You elevated me by rapturous colloquies, withdrawing my spirit and all my powers from servitude to the senses to offer You a sacrifice of praise. You prepared a wonderful passage for it from Egypt, that is to say, the conversation³⁸² of creatures, which was unbearable and vexatious to me [101] in the loving solitude where it was liberated by the power of your Right Hand. I joyfully sang the canticle of my blessed deliverance. I spoke but seldom to those living in my father's house; my prayers were continual.

You told me that You delighted in raising me to the waters of refection and satiating me in different ways with the Heavenly Bread, providing me with all types of spiritual delights. You promised to give me my Supersubstantial Bread every day, just as You had given the manna to your people in the desert. You surrounded my head with light like a crown, and often I appeared luminous to those who saw me come from prayer, as happened a number of times. Marie Figent, a devout³⁸³ young woman, who is still living, attested to this to some of my confessors. You told me that, just as Moses was the ambassador of your will to the Jewish people, I was appointed by your wisdom to declare your intentions to those who should learn them through me. You told me that You wanted to make me your tabernacle of the covenant and your propitiatory.

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³⁸¹Var. adored || ³⁸²Var. conservation || ³⁸³Add: and virtuous ||

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Through me, You would declare your oracles, for I was covered by the wings of the Cherubim, that You infused knowledge into me as to the wise spirits that St. Paul calls Cherubim of Glory [102] who, compared with your splendor, are marvelous shadows that temper your light and modify, if I may so speak, your intensely brilliant rays.³⁸⁴

It was a wonderful delight for me to remain upon the mountain of contemplation, but I was inexpressibly mortified when it came time to enjoy your colloquies. I thought that the religious state would bind me more closely to You. Especially when I received Communion, I truly desired to be in a cloister, because it was an incomparable suffering to walk along the streets after Communion which was my hidden life in You. I lived to receive Communion, and I received Communion to live your life. The thought of this Divine Food was almost perpetual in me. I would say to You: If I could receive Communion daily, I think I could easily endure banishment here in this foreign land. In spirit, I was continually in your loving tabernacles, saying to You:

Etenim passer invenit sibi domum: et turtur nidum sibi, ubi ponat pullos suos. Altaria tua Domine virtutum: rex meus, et Deus meus. Beati, qui habitant in domo tua Domine: in sæcula sæculorum laudabunt te. Beatus vir, cuius est auxilium abs te: ascensiones in corde suo disposuit, in valle lacrymarum in loco, quem posuit.

Even the sparrow finds a home, and the swallow a nest in which she puts her young—your altars, O Lord of hosts, my king and my God! Happy they who dwell in your house! continually they praise you. Happy the men whose strength you are! their hearts are set upon your pilgrimage. (Ps 83:4-6)

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³⁸⁴Add: upon me ||

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³⁸⁵In the same year, 1619, on the Octave of the Immaculate Conception of your Blessed Mother, while I was in the College church in Roanne, You elevated me by a most sublime rapture. During it, ³⁸⁶You told me that I was to undergo an examination by a number of earthly doctors and important prelates. However, I was not be fearful, for I would discern and recognize You. You would appear whiter³⁸⁷ than snow. [104] You explained these verses of Psalm 67 to me:

*Si dormiatis inter medios cleros, pennae columbae de argentatae,
et posteriora dorsi eius in pallore auri.*

*Though you rested among the sheepfolds, the wings of the dove
shone with silver, and her pinions with a golden hue. (Ps 67:14)*

"My daughter, be still and repose in the midst of all the bothersome noises caused by the marvels that occur and will occur within you. Always have the wings of the dove. With simplicity, express my words that are as clear as sounding silver. Be candid with your directors. Join Me in preserving this gold of charity that is concealed between you and Me. It is a priedieu where I love to remain. Tell your confessor that I want you to receive Me daily."

When I came to, I wished to speak to my confessor, but I suddenly lost the power of speech through great fear of being publicized and of undergoing such different examinations. I preferred to be unknown by creatures and suffered deeply to have to be exposed to the limelight in this way. Yet, since I did not want to resist your orders, I accepted all your wishes, setting my own aside which You marvelously caused to disappear. My confessor, Rev. Father Jean de Villards, patiently waited until You allowed me to speak. When I was able to walk, he told me to leave the

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³⁸⁵Add: **CHAPTER 33:** God told me that I would be examined by different persons and that He would reveal Himself to me to remove all fear. I openly declared all that He had said to me; an order given me by Our Lady. || ³⁸⁶Om. You elevated me [...]. During it || ³⁸⁷Var. as white as ||

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church and to occupy myself manually as a pastime. However, when I tried to make up a bed, I was suddenly caught up in a suspension [104] without being able to continue.

I perceived that with sweet majesty your Blessed Mother was at my right side. She said to me: "My daughter, offer to re-establish my house that the Ursulines have left." At these words, I replied: "How can I do this, Lady, without any means or capabilities?" "Offer yourself, my daughter. The One *Qui fecit mirabilia solus*, *Who does great things by Himself* will accomplish it. Consult Father Coton about this." I promised your Blessed Mother that I would obey. I did so, resolved to do my utmost to bring young women to this house. I did not understand that I myself should enter and did everything possible to bring the Order of St. Ursula there, but our efforts were all useless.³⁸⁸

³⁸⁹Having done my utmost, I considered myself free of this commission. Rev. Father Barthelemy Jacquinot, who had come to visit the College of Roanne as Provincial, was informed by my confessor about the great graces and illuminations You had deigned to communicate to me, O my Divine Love. He sent me a message to meet him in church and inquired about the paths along which You had guided me and still lead me now. He felt deep admiration for the excessive goodness You evidenced in me. He told me that I should have no doubt that all this was from [105] your Spirit, for mine could never attain such marvels. He urged me to be faithful to You.

He said: "I feel inspired to have you³⁹⁰ receive Communion daily." To this,³⁹¹ I replied: "I have a great desire to receive Communion,³⁹² my Father, but this will cause the world to talk, and perhaps they will not

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³⁸⁸Add: it was not that Order that She wanted there || ³⁸⁹Add: **CHAPTER 34: I was allowed to receive Communion every day, fulfilling Our Lord's promise to give me the Supersubstantial Bread daily** || ³⁹⁰Om. to be faithful [...] to have you || ³⁹¹Om. To this || ³⁹²Var. to receive this Bread of Life ||

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consider this good. It might be a scandal."³⁹³ "My daughter, scandal may be either active or passive. This blessing may scandalize others. However, when it is a matter of passive scandal, we are not obligated in strict justice to deprive ourselves. Receive Communion without fear. My daughter, I will hear your confession every day as long as I am at this College.³⁹⁴ You should fear nothing. O my daughter,³⁹⁵ you are obliged to love Him who gives you so much grace!"

Dearest Love, You confirmed the permission he gave me. I was inspired by your Spirit.³⁹⁶ He said to me: "My daughter, you will not be bedridden so often with these great infirmities if you receive Communion daily. This Food will be health for your body and your spirit." I began to receive daily Communion on August 22, 1620, the Feast of the Octave of the glorious Assumption of Our Lady, your Blessed Mother, who said to me: "My daughter, I have obtained this grace from Him who is all love for you. It is the better part, a greater blessing than the one Rebecca gave Jacob, for it contains the God of all benediction." [106]

³⁹⁷The day after the Feast of this Apostle, after I had received Communion, it pleased You to invest me with a white robe, cleansed and bleached as though I had been newly-baptised in your Precious Blood. I marveled at this great Saint Bartholomew³⁹⁸ who was stripped, not only

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³⁹³Var. I fear that people may take offence or be scandalized || ³⁹⁴Om. My daughter, [...] in this College || ³⁹⁵Om. O my daughter || ³⁹⁶Var. You said to me: *Beatus qui intelligit super egenum, et pauperem: in die mala liberabit eum, Dominus. Happy is he who has regard for the lowly and the poor; in the day of misfortune the Lord will deliver Him.* (Ps 40:2) I have blessed Father Bartholomew Jacquinet and will continue to do so because, when he perceived your hunger, he took pity on your need to receive your Supersubstantial Bread daily. For this charity, I will deliver him from his enemies in evil times || ³⁹⁷Add: **CHAPTER 35: The great graces that the Incarnate Word gave me on the Eve of the Feast of St. Bartholomew. He told me that He had destined me to institute his Order. The profound love for me that, on the Feast of St. Louis, He said He had.** This blessing filled my soul with rejoicing and my heart with holy peace. Mother of Love, you made me enjoy the heavenly dew from the Father's bosom and the grace of the virginal earth when I received this Son who belongs to the Father and yet is inseparably yours. The Apostle St. Bartholomew calls Him the greatest and the least. It is He who made this Apostle a fruitful olive tree in his Church. || ³⁹⁸Om. Bartholomew ||

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of his clothing, but also of his own skin. Like a holy athlete, he was despoiled of everything that was not You.

Qui in agone contendit, ab omnibus se abstinet.

Athletes deny themselves all sorts of things. (1 Cor 9:25a)

His flaying and martyrdom obtained for him the incorruptible crown. Since he is the Apostle of prayer, he imitated You by passing the night in prayer to God. The anointing of the Spirit prompted him to genuflect a hundred times a day and another hundred at night. This night was his illumination in the Spirit's delights.

In the evening at about nine o'clock, when I had withdrawn to my oratory, it pleased You to elevate my understanding in a most sublime suspension during which You said to me: "My daughter, you think that you should enjoy repose and the quiet of contemplation in your father's house, while possessing the heavenly, divine benediction of the Supersubstantial Bread. You love your recollection, but my Divine Wisdom orders otherwise. I have destined you to institute an Order in my Name that will honor my Person become Flesh for love of mankind. Just as I chose the Blessed Father Ignatius to institute a Society of men to honor my Name, I have chosen you to erect a Congregation of women for Me. Remember that one day during Easter-time in 1617, I wanted you to carry the Cross, followed by a number of young women dressed in white, to come adore Me at the altar where I reposed for Forty Hours. You carried the Cross, yet I carried and sustained you delightfully [107] while caressing you more lovingly than Assuerus did Esther. I told you that the humiliations of my Cross would be converted into glory for you. This carrying of the Cross prefigured what I desired to bring about in you by calling you to undertake the project that I am declaring to you this evening. Courage, my daughter! Resolve to leave your father's house and all the recollection you cherish so highly, in order to fulfill my intentions." By submitting my spirit to your laws, I consented to your will entirely, O my Divine Love. How good it is for me to adore You, placing all my trust in You! During my Communion the next day, the Feast of King St. Louis,

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You invited me to enter your side which You told me is the hospital for the destitute poor. You said: "My daughter, come into the Wound of my open Side, but be mindful that someone who is grieving cannot endure such extreme things without intensified suffering that entails setting aside created affections. Be simple in all your desires and³⁹⁹ strip yourself of anything that is not my pure love. Thus, you will alleviate my suffering and serve as a soft bandage for my Wound. The more simple a soul becomes in its intentions, the more I delight in receiving it into my loving Heart."⁴⁰⁰

At eight o'clock in the evening, while I was in my oratory, your Majesty caressed me in a holy manner. Three times You said to me: "O my daughter, how I love you! What do You wish from Me? Ask with all liberty; I will grant it to you. My Love impels Me to grant all the requests you present before Me." At the thrice-repeated words: "My daughter, how I love you!" my spirit was filled with amazement and my heart with delight to the extent that it was about to melt or explode with joy, thrilled with exultation. It seemed about to leave my breast. I could only say to You:⁴⁰¹ "Love, I desire nothing. By possessing You, I have everything, but, since You want me to request something, I ask for your greater glory in everything and through everything and the salvation of souls ransomed by your Precious Blood. I desire only this."⁴⁰²

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³⁹⁹Om. and || ⁴⁰⁰Add: and wounded by love || ⁴⁰¹Add: at the time || ⁴⁰²Om. I desire only this ||

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⁴⁰³36

[108] On the 26th of the same month, when it was almost time for Holy Communion, I knew that your Majesty was coming to me with a most ardent love. After I received You, You opened your Side for me and immediately told me to enter, lovingly urging me to go beyond your Heart and enter⁴⁰⁴ your entrails which seemed to me⁴⁰⁵ to be adorable vaults like a gallery of the most beautiful transparent red color I had ever seen. They represented to me the sea that your beloved disciple described in his Apocalypse:

Et vidi tamquam mare vitreum mistum igne.

I then saw something like a sea of glass mingled with fire.

(Apoc. 15:2)

Above it stood those who were victorious over the beast: *habentes citharas Dei, holding the harps used in worshipping God* (Apoc 15:2c). This harp is your Heart, the Heart of a God which You gave me for my delight and so that I could sing the Canticle of Divine Love to your Father through the Holy Spirit who instructed me. You reproduce this Heart by different affections, by giving it to those You love. It seemed to multiply itself lovingly in them while remaining uniquely within You. [109]

By this marvelous vision, You had me see that glorious bodies are transparent; that yours, within and of itself, possesses a flaming love; that your Precious Blood makes it appear like a royal purple Body.

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⁴⁰³Add: **CHAPTER 36:** The Incarnate Word led me into his adorable breast; the nuptials He deigned to have with me. His Divine Heart was our holy couch ||

⁴⁰⁴Add: within || ⁴⁰⁵Var. You let me see your breast, your stomach and your ribs ||

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It is utterly impossible for me to express the delights my spirit was given. You told me that many had been admitted to your Heart, but that they had never promenaded along this gallery and did not know all the secrets of this imperial, divine couch that your Love urged me to declare, as though I were the one You loved in the quality of spouse. Like foolish virgins, the senses may not enter this nuptial chamber. Your sacrosanct Heart, this nuptial chamber, was our adorable couch flourishing with purity, where I was united to You in the purest and most virginal union. With St. Agnes, I could say to You:

Amo Christum, in cujus thalamum introibo, cujus mater virgo est, cujus pater feminam nescit, cujus mihi organa modulatis vocibus cantant: quem cum amavero casta sum, cum tetigero, munda sum, [110] cum accepero, virgo sum. Annulo fidei suae subarrhavit me, et immensis monilibus ornavit me, mel et lac ex ore suscepi et sanguis eius ornavit genas meas; posuit signum in faciem meam ut nullum præter eum amatorem admittam. Dexteram meam et collum meum cinxit lapidibus pretiosis; tradidit auribus meis inestimabiles margaritas, et circumdedit me vernantibus atque coruscantibus gemmis. Jam corpus ejus corpori meo sociatum est: ipsi sum desponsata cui Angeli serviunt, cujus pulchritudinem sol et luna mirantur, ipsi sole servo fidem, ipsi me tota devotione committo.

I love Christ, into whose chamber I shall enter, whose Mother is a Virgin, whose Father knows not woman, whose music and melody are sweet in my ears. When I love Him, I remain chaste; when I touch Him, I remain pure; when I possess Him, I remain a virgin. He has given me a ring as a pledge of his faithfulness and has adorned me with priceless jewels. Honey and milk have I received from his mouth, and his blood has reddened my cheeks. He has put his mark on my face, that I may admit no other love but Him. My right hand and my neck He has encircled with precious stones and has given me earrings with priceless pearls and decked me with precious stones, brilliant and sparkling. Already his Body has been united with my body. I am betrothed to Him whom

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the Angels serve, whose beauty the sun and moon admire.

It would have to be You Yourself, O Divine Lamb, to express the delights of your nuptials. Your paranymphe, St. John Baptist, was present there and had heavenly spirits carry torches. I do not know their name. They all observed a marvelous silence, adoring your Majesty in spirit and in truth, serving You with respect that was inexpressible to me, for I was enraptured and⁴⁰⁶ delightfully engrossed in You. I did not wish to be the scrutinizer of your Majesty, for I realize well that love surpasses knowledge. I have no fear of being oppressed by your glory. I experienced what You promised me a number of years prior to this great favor: You promised to be a wall of fire for my soul and to let me experience the delights of glory even in this life.⁴⁰⁷ [111] During this two-hour rapture, your generous love allowed me to enjoy them profusely.

Et ego ero ei, ait Dominus, murus ignis in circuitu: et in gloria ero in medio eius.

Again I raised my eyes and looked: there was a man with a measuring line in his hand. (Zach 2:5)

You told me that I was as dear to You as the apple of your eye.

Lauda, et lætare filia Sion: quia ecce ego venio, et habitabo in medio tui, ait Dominus. Et possidebit Dominus Judam partem suam in terra sanctificata: et eliget adhuc Jerusalem.

Sing and rejoice, O daughter Zion! See, I am coming to dwell among you, says the Lord. The Lord will possess Judah as his portion of the holy land, and he will again choose Jerusalem.
(Zach 2:10, 12)

This wall of fire was the ignited sea of glass. This glory was that

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⁴⁰⁶Om. and || ⁴⁰⁷Add: as in passing ||

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of a royal, Divine Spouse who was my couch and nuptial chamber, my palace and my Louvre.⁴⁰⁸ You were all things to me, uniting me to You in divine nuptials by⁴⁰⁹ Holy Communion.

I am in You, and You are in me. Through a loving transformation and august deification, by loving You I am chaste; when I kiss You, I am pure; as I give myself entirely to your love, I am a virgin. You have me devoutly sing a new canticle. You are my melodious organ. You give me the ring of faith that your Father presented to St. Peter. Neither flesh nor blood can reveal this, nor can hell snatch it away from the soul.⁴¹⁰

⁴¹¹37

How could I possibly express the rapturous visits your love conducted with me while teaching me about your loving favors! [112] Oh, how fortunate are your spouses to be guided by You through the sacred temple where they see the loveliness of your Heart that fills them with delight. All this is according to the utterances of the Prophet-King:

Inebriabuntur ab ubertate domus tuæ: et torrente voluptatis tuæ potabis eos. Quoniam apud te est fons vitæ: et in lumine tuo videbimus lumen. Prætende misericordiam tuam scientibus te, et justitiam tuam his, qui recto sunt corde.

They have their fill of the prime gifts of your house; from your delightful stream you give them to drink. For with you is the fountain of life, and in your light we see light. Keep up your kindness toward your friends, your just defense of the upright of heart. (Ps 36:9-11)

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⁴⁰⁸Add: and || ⁴⁰⁹Var. in || ⁴¹⁰Add: that has received it from divine benevolence || ⁴¹¹Add: **CHAPTER 37: The delights, illuminations and flames that the Divine Spouse grants his spouses; the jewels that adorn them; how He makes them the marvel of his heavenly Court ||**

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Your spouses, O Divine Bridegroom, contemplate You in your source of life and origin which is your Divine Father. They see that You are the Light of Light and God of God, since through your Father You live your natural⁴¹² life. By means of a marvelous communication or share in this divine life, they are able to perceive through You. When they see You, they see your Father. They do not say to You: "Show us your⁴¹³ Father, and it will be enough for us." They see that You are in your Father, and your Father is in You. This is the secret of the couch; they understand your mysteries as though these were unveiled to them. If certain veils remain, it is to prevent these great illuminations from blinding them with too much light. Thus, your splendors are modified so that [113] their understanding may contemplate them and your ardors may be tempered. Consequently, the rapture of the will, which is the seat of the heart, is able to endure them, for, although at the point of explosion because of these loving ardors, it is to see an infinite good. Who would not love it completely? It requires a divine⁴¹⁴ power to sustain and maintain life for the heart that Divine Love embraces in this way. You are a sun as hot as you are luminous; these souls are your tabernacles.

O Divine Spouse, You have often brought these words of the Prophet-King to my attention:

In sole posuit tabernaculum suum: et ipse tamquam sponsus procedens de thalamo suo: Exultavit ut gigas ad currendam viam, a summo cælo egressio ejus: Et occursus ejus usque ad summum eius: nec est qui se abscondat a calore ejus.

He has pitched a tent there for the sun, which comes forth like the groom from his bridal chamber and, like a giant, joyfully runs its course. At one end of the heavens it comes forth, and its course is to their other end; nothing escapes its heat. (Ps 18:5c-7)

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⁴¹²Add: and divine || ⁴¹³Var. our || ⁴¹⁴Om. divine ||

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You said to me: "My daughter, I am the Divine Spouse who has come to you with jubilation and delight, like a sun to its nuptial couch. Without leaving the bosom of my Father, I come to yours with giant strides to bring you blessings. It is my Divine Father who draws you to Me through the Holy Spirit. You know, [114] my beloved, that no one comes to Me unless drawn by my Father, and that no one knows the Father except those to whom it pleases Me to reveal his paternity. I place you in my breast to have you enter his together with Me, offering your prayers to Him. I do everything for you. I perform the office that the Angels did for Jacob. I am also the Angel of the Great Council and the Angel of the Testament of Love, and⁴¹⁵ of all this I choose to be the executor. How can you conceal yourself from my flame that reveals my secrets to you and lets you be known in heaven and on earth as my beloved spouse, bedecked by your Divine Spouse like a new Jerusalem? Thus, my favorite disciple may say when he looks upon you:

Vidi civitatem Jerusalem novam descendentem de cælo a Deo, paratam, sicut sponsam ornatam viro suo.

{ *I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband. (Ap 21:2)*

"As for Me, your Spouse, I delight in telling you:

Ecce tabernaculum Dei cum hominibus.

This is God's dwelling among men. (Ap 21:3b)

"Thus I address my heavenly courtiers so that they may praise the one I love, the one to whom I have given the bridal ring for a New Year's gift as a sign of my faith. My daughter, New Year's gifts⁴¹⁶ are not returned, but are kept forever as a pledge. The light I give you, which I

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⁴¹⁵Om. and || ⁴¹⁶Om. the bridal ring [...] as a pledge ||

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told you was faith, will never be taken from you. It will intensify to the midday of glory. It enables you to see like a dawn lit up by the Divine Sun that makes you luminous. That is what fills the spirits of the blessed with delight. They exclaim:

Quæ est ista, quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?

Who is this that comes forth like the dawn, as beautiful as the moon, as resplendent as the sun, as awe-inspiring as bannered troops?

"Who is this young woman like a traveler along life's way who has the privilege [115] of being enlightened by grace by the same sun that illuminates us in glory which is the final aim. She is a dawn increasing in merit as well as in understanding. As the spouse of our King, she is the associate of the Divine Nature. We admire her as a lovely moon near its sun, between which earth can cause no eclipse, because she is a heaven illuminated by divine splendor. She is elevated above all creatures by her Divine Spouse. She is in Him, and He in her. Thus, she is as majestic as a queen crowned with light by the King, her Sun, who makes her appear resplendent and glorious. You have given her the bracelets of hope, a hope⁴¹⁷ that is never confounded, and the necklace of charity that Saint Agnes describes in these words:

Dexteram meam et collum meum cinxit lapidibus pretiosis, tradidit auribus meis inæstimabiles margaritas. Et circumdedit me vernantibus atque coruscantibus gemmis pretiosis.

My right hand and my neck He has encircled with precious stones and has given me earrings with priceless pearls. And he has decked me with precious stones, brilliant and sparkling.

We honor her as the companion of your Kingdom and the spouse

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⁴¹⁷Om. a hope ||

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of your couch to whom you gave your Sacred Body animated by your lovely Soul, each supported by the Second Hypostasis of the Most adorable Trinity. It is this that makes her a sharer in the divine nature. Her earrings are your holy words that are more precious than any oriental pearls, loving words that contain secrets declared only to spouses who are sanctified and consecrated by your Divine Love. Blessing, light and thanksgiving be to your Divine Majesty. [116]

⁴¹⁸38

On the following night, I seemed to be led into a room dedicated as a chapel where there was a table that served as an altar. In the center of it, I saw an embossed statue. At first I thought it represented the Blessed Father Ignatius, founder of your Society, but suddenly it changed into a figure of You. On either side, I saw two Cherubim looking at each other, at the statue and throughout the entire room. At the same time, they were attentively gazing upon a young woman who was alone in the room dedicated as a chapel, kneeling in adoration before the Majesty concealed beneath the statue.

Above the altar was such an artistically-wrought chandelier that it did not seem to have been crafted here on earth. The chandelier burned without oil or wax.⁴¹⁹ I could not identify its material or substance, but its light was familiar to me. After Communion in the morning, You let me understand the great mysteries You had allowed me to perceive and that the change of figure meant that shadows precede realities which are perfect, but I could not yet comprehend all the mysteries of your Institute. You wished to instruct me by the figure of St. Ignatius before teaching by your own,⁴²⁰ as St. Paul said that your Divine Father spoke to us through

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⁴¹⁸Add. **CHAPTER 38:** A vision symbolizing the Order that God had revealed to me and how it was to be a new introduction of the Incarnate Word into the world. The Angels were commanded to adore Him; the great favors promised me by the Divine Goodness || ⁴¹⁹Var. without wax or oil || ⁴²⁰Var. You Yourself ||

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the Prophets and then through You, his Son, who are the splendor of his glory and the figure of his substance, bearing the full word [117] of his power:

Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime, diebus istis locutus est nobis in Filio, quem constituit heredem universorum, per quem fecit et sæcula: qui cum sit splendor gloriæ, et figura substantiæ ejus, portansque omnia verbo virtutis suæ.

In times past, God spoke in fragmentary and varied ways to our fathers through the prophets; in this, the final age, he has spoken to us through his Son, whom he has made heir of all things and through whom he first created the universe. This Son is the reflection of the Father's glory, the exact representation of the Father's being, and he sustains all things by his powerful word.
(Heb 1:1-3b).

After this marvelous vision, I recalled what your Blessed Mother had told me about offering myself to fulfill the plan that your wisdom concealed in it, assuring me that You, who perform marvels all alone, are as good as You are powerful in giving success at your appointed time. The two Cherubim marveled at your Majesty's love for a young woman, who had been illuminated by a light that is extraordinary for those living on earth. Although she was nothing, You had chosen her to carry out a highly august project. In a divine way, You communicated to her the graces that your Divine Father had given Abraham, desiring to make her the mother of a multitude of daughters like stars shining in this faithful Order. Thus would his First-Born be introduced into the world once again through this Institute which would be an extension of the admirable Incarnation.

Et cum iterum introducit primogenitum in orbem terræ, dicit: Et adorent cum omnes Angeli Dei.

And again, when he leads his first-born into the world, he says, "Let all the angels of God worship him."

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You commanded everyone, O Divine Father, to adore your Son who chose to be [118] introduced then into the world through this Institute. You told me that by it You would give me the seed of King⁴²¹ David, that your mercy and truth would go before your plan which is always before your face, and that my soul would experience the jubilation of which the Prophet-King speaks:

Misericordia et veritas præcedent faciem tuam: beatus populus, qui scit jubilationem.

Kindness and truth go before You. Happy the people who know the joyful shout. (Ps 89:15b-16a)

You told me that I would proceed by the light of your face along your paths. This light would never abandon me, because for so many years perfect goodness⁴²² has enlightened me, elevating my spirit whose hope You are. All my powers cry out to You:

Quia Domini est assumptio nostra: et sancti Israel regis nostri. Tunc locutus es in visione sanctis tuis, et dixisti: Posui adiutorium in potente:

For to the Lord belongs our shield, and to the Holy One of Israel, our king. Once you spoke in a vision, and to your faithful ones, you said: "On a champion I have placed a crown."

(Ps 89:19-20a)

I perceived that You told your saints that You tended to love me and that in me You wanted to bring about a miracle of love. By this word *miracle*, You humbled me,⁴²³ making me recognize by what a powerful grace You sustained me and thereby acted in me. You showed me that of myself I could do nothing and that I possessed no virtue. For this reason,

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⁴²¹Om. King || ⁴²²Om. by your perfect goodness || ⁴²³Add: profoundly ||

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your charity took care of all that needed to be done, divinely showering me with the anointing that alleviated any repugnance I might have experienced.⁴²⁴ [119] Your hand would assist me and your arm sustain me. My days would be blessed like those of heaven, because they belonged to You. It was your good pleasure to have mercy on me, because You wished to show me mercy. This Institute would be established in spite of great contradictions, as was the kingdom of David, for it was to be eternal in You. You would not compare it to the kingdom of Solomon that was divided by his son.⁴²⁵ Neither one had acquired it by weapons nor by complying with your orders. Although he had sinned, David always cordially embraced your law and obeyed your wishes. If he did sin, his contrition proved the extent of his repentance. Noting such favorable goodness of yours towards me,⁴²⁶ I was embarrassed and overwhelmed.⁴²⁷

I told Rev. Father Jacquinot all that You had said to me. This priest replied that he had no doubt that your Majesty would establish this Order, but that I should wait for the proper time indicated by your wisdom. I was to remain in my father's house, persevering in my practices of devotion, receiving daily Communion according to his advice and permission. [120] The said Rev. Father Jacquinot told me to write him letters recounting the graces it pleased You to give me. I complied while he was the Provincial of Lyons and even while he was in Toulouse as superior of the provincial house of the professed in the Province of Toulouse. If he still has them, the letters I sent him show the continuation of your favors to me.

It seemed that Your Majesty had only me on earth to caress, and I often said: "Enough! If I did not know that You are the eternal wisdom and knowledge, I would say that You do not know the unworthiness of

FRANÇOISE GRAVIER'S COPY

⁴²⁴Add: You told me that ||⁴²⁵Add: Roboam ||⁴²⁶Add: *I said: Credidi, propter quod locutus sum: ego autem humiliatus sum nimis. I believed, even when I said, "I am greatly afflicted."* (Ps 115:10) ||⁴²⁷Var. by your goodness to me, and these miraculous words of love deeply humiliated me ||

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her whom You love without her deserving it. Your love for me showed all your saints that your bounty has no other motive than that You wanted to give Yourself to me. During the course of the year, You renewed in my soul almost all the mysteries of your life that the Church annually represents to us." You answered: "My daughter, you are a sign to Me just as Zorobabel was. I told Noah that when I see the rainbow I would remember the Covenant of Peace I had made and would not send the deluge again. So, too, upon seeing you, I remember my goodness that is self-communicating. It is my essence that I cannot ignore: it is the same as my knowledge and my being; it is my nature." Dear Love, ever since You told me that my lot is in your hands, I consider myself always rich in You. I would be mistaken to spurn the riches and treasures of your benignity. It afflicts me⁴²⁸ to see those who scorn them and thereby store up wrath for themselves on the day of your⁴²⁹ just vengeance. [121]

430 39

Occasionally, You allowed me to see that the day was now approaching for the establishment of your Order. On the Feast of St. Ignatius,⁴³¹ 1621, You told me that from Roanne, which is a small place, would soon be born the Duke who rules heaven and earth and principally the people of Israel, souls elevated to seeing You through contemplation. You said to me:

*Et tu Bethlehem terra Juda, nequaquam minima es in principibus
Juda: ex te tenim exiet dux, qui regat populum meum Israel.*

FRANÇOISE GRAVIER'S COPY

⁴²⁸Var. I am saddened by || ⁴²⁹Ad: most || ⁴³⁰Add: **CHAPTER 39: The reason God chose Roanne for the birth of this Order; the great contradictions He predicted for me, assuring me of his powerful favors; how I was presented to this God of goodness** || ⁴³¹Om. of St. Ignatius 1621 ||

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And you, Bethlehem, land of Judah, are by no means least among the princes of Judah, since from you shall come a ruler who is to shepherd my people Israel. (Mt 2:6)

"My daughter, just as my first birth caused a great disturbance in the spirits of the great, so will this one. Prepare for serious contradictions. When agitated by violent winds, large trees sink their roots further down. Always remain my tranquil Sulamitess. Do not let Aminadab's chariots cause you to lose courage. When, as a woman, you find yourself troubled, listen to my Divine Father, to Me and to the Holy Spirit who will summon you to Us. Pay attention to my Humanity which will call you a fourth time by telling you to come take refuge within my Wounds. I know, dear spouse, that you will often say to me:

Quid videbis in Sulamite, nisi choros castrorum?

Why would you look at the Shulammitte as at the dance of the two companies? (Cant 7:1b)

"And as for Me, I would lovingly answer you:

Quam pulchri sunt gressus tui in calceamentis, filia principis! Junkturæ femorum tuorum, sicut monilia, quæ fabricata sunt manu artificis.

How beautiful are your feet in sandals, O prince's daughter! Your rounded thighs are like jewels, the handiwork of an artist.

(Cant 7:2) [122]

"My beloved, the progress that my Love shall enable you to make will please Me, as you strive to comply with my will. My daughter, your affections will not dwell on creatures. I will be a sign of good for you to confound all the demons, especially the one that tempted Arius and the other that tempted Pharaoh, who both opposed my glory for so long. Do not fear them, my daughter. They will be vanquished. Michael will conquer them as he did the dragon.

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⁴³²"Like the woman of the Apocalypse, you will undergo deep suffering to produce Me in the Church through this foundation.⁴³³ Although you are weak, I will display my power through you. By Myself and my salvation, I, the First among the predestined, swear to you that I shall fulfill my plan.⁴³⁴ I am the Father of future ages, the Prince of Peace, the Wonderful Counselor, the Omnipotent God. My principality rests upon my shoulders, my daughter. I assume responsibility for this establishment. I promise to provide you with the means with which to make it. Your well-being is in my hands; your strength, in my eyes; your treasures, in my breast. The King who stated that from his poverty he would build a temple for Me, which was a wonder of the world, was pleasing to Me. However, my daughter, I am even more pleased with those you shall erect for Me. Everything is present to Me. The past and⁴³⁵ the future belong to the perception of creatures. Mine knows everything. It is eternal, immense and infinite. With delight, I contemplate the houses of my [123] Order wherein I will be adored in spirit and in truth. Have no doubt about this, my daughter. My Providence watches over you, and my mercy will serve you all the days of your life. I am the Lord who governs you. Nothing will be lacking to you. Delight in the Lord who is all-loving towards you, and He will hear your heart's request; that is, He will heed its pleas⁴³⁶ even beyond what you could possibly imagine."

Dearest Love, although I say a great deal, I do not express a thousandth part of what You have told me. My dearest Spouse, when I wrote my *Autobiography* the first time, I did not know how to express your favors to me up to the year 1619, when You espoused me with royal and holy magnificence. You had asked me, and I replied that I belong entirely to You. My embarrassment was inexplicable then, but how do I now stand regarding all this? Were it not for the fact that I dread disobeying, I would remain engaged in the profound thoughts that your

FRANÇOISE GRAVIER'S COPY

⁴³²Add: My daughter || ⁴³³Add: Do not be afraid || ⁴³⁴Var. establish my Order || ⁴³⁵Om. and || ⁴³⁶Add: give of Himself ||

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liberality produces in my soul and tell my Most Eminent Prelate what I have said to You a number of times:

A, a, a, Domine, ecce nescio loqui, quia puer ego sum.

"Ah, Lord God!" I said, "I know not how to speak; I am too young." (Jer 1:6)

Perhaps he would not [124] dispense me anymore than You did. You told me and now repeat:

Noli dicere: Puer sum: quoniam ad omnia, quæ mittam te, ibis, et universa, quæcumque mandavero tibi, loqueris.

Say not: "I am too young." To whomever I send you, you shall go; whatever I command you, you shall speak. (Jer 1:7)

"Have no fear, my daughter. I am with you; I place my hand upon you. My Spirit has provided you with a tongue, and my Father has given you a mouth and even his Word. He said to you:

Ecce dedi verba mea in ore tuo.

See, I place my words in your mouth. (Jer 1:9c)

"My daughter, I am not sending you to weep over the misfortunes of ancient Jerusalem:

Lætamini cum Ierusalem, et exultate in ea omnes qui diligitis eam.

Rejoice with Jerusalem and be glad because of her, all you who love her." (Is 66:10a)

Dear Love, I have always rejoiced in being a daughter of your Church. I beg you that all the daughters of your Order may rejoice over this blessed filiation that was accorded to us by your mercy even before we were born. Your Blessed Mother gave You to the world through the

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Incarnation, You wanted her to present me to the Divinity⁴³⁷ who received me favorably from the hands of this Lady who is exalted above all pure creatures.

At the Divine Right Hand, I saw a fire shaped like a sun that burned without being consumed. It concealed its splendor, adapting itself to frailty.⁴³⁸ I understood it to be the Name of our wonderful God that I was to bear everywhere and that the omnipotent arm of your Right Hand would conquer all my enemies, thus displaying its great power.

⁴³⁹40

Your wisdom, that disposes all things gently and powerfully for your glory and the good of those You deign to call by extraordinary vocations, allowed the Rev. Father Philippe de Meaux to be ill so often that the doctors decided that it would be better for him to leave Roanne. Had it not been for his infirmities, perhaps he [125] would have remained as Rector of the College⁴⁴⁰ until the death of Monsieur de Chenevoux, who loved him as much as he did the Rev. Father Joseph de la Royauté. The latter had been rector for more than twelve years because of the wishes of the said gentleman, the founder of this College. I include this illness among the unfavorable things You allowed to happen from which to draw good. I am not offending your goodness, for Scripture says that there is no evil in the city that the Lord has not permitted.

Your Providence, that had given me this priest to direct me along a most sublime but difficult path, had terminated this guidance, although

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⁴³⁷Var. Blessed Trinity || ⁴³⁸Var. to the frailty of my life || ⁴³⁹Add: **CHAPTER 40: The Incarnate Word permitted my director to be ill so that, by his removal from me, I should prepare for the foundation of his Order; a number of visions I had of St. Michael and of my Divine Pontiff** || ⁴⁴⁰Add: there ||

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You left me the constant courage to obey whatever he told me to do or desired of me. I had already resolved to submit to his guidance for my entire life, despite the fact that I knew that this priest would not allow me, except with great difficulty, to leave my father's house where he knew that, weak in body, caressed by your Majesty, I practiced⁴⁴¹ recollection and continual prayer. As a result, interior delights often prevented me from attending to exterior⁴⁴² matters because of my difficulty in speaking and praying vocally.

Such thoughts could be the great obstacles to be surmounted and the means required to establish an Order. He did not doubt the inventions of your Providence, but he considered [126] it preferable for me to continue practicing my devotions which he considered to be solid virtue. I did not see any in myself because, by the perception You have given me, I never thought myself as virtuous. If occasionally I did practice virtue, it was through You Yourself, O my Divine Love. This might be compared to a writer guiding the hand of a child in forming its letters. I can think of no other parallel now that could better describe what You do in me or together with me. By prompting my soul, You guide my powers or faculties to be occupied with whatever pleases You.

I considered the direction of this priest to be so precious that I asked You to retain⁴⁴³ him until I could acquire the innocence he proposed. Without a very powerful grace, I could never succeed in doing so, and I hoped for it from your charitable goodness that had already granted me so many others. Past experience led me to presume upon it⁴⁴⁴ for the future. I was fearful of being incapable of such a great enterprise as is the undertaking of a new Institute, having nothing that I considered that was necessary for this great project, for I possessed no temporal goods, no patronage by important people, no capability nor intelligence in myself

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⁴⁴¹Add: perfect || ⁴⁴²Var. interior || ⁴⁴³Var. to obey him || ⁴⁴⁴Om. upon it ||

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for this. All these thoughts and others almost persuaded me that the project could very well be a temptation. Furthermore, I was not obliged to believe any revelation prompting me to institute an Order that demanded a holiness that I was far from possessing. [127] It might even be rashness, for many had been misled by the illusions of the one who transfigures himself into an Angel of light.

At these thoughts, your Majesty displayed your loving zeal by imprinting upon my soul a true sentiment that this choice came from You who wished your power to be seen through my weaknesses,⁴⁴⁵ your knowledge by my ignorance, your power in my ineffectiveness.

*Expectabam eum, qui salvum me fecit a pusillanimitate spiritus, et tempestate.*⁴⁴⁶

I would hasten to find shelter from the violent storm and the tempest. (Ps 55:9)

You elevated my spirit and courage to You and dispersed all my enemies. Your pristine light dispelled my clouds, and your flame destroyed my coldness, showing me that You elevated the throne of your glory above the theatre of our infirmities. I could well say to You:

Quam magnificata sunt opera tua Domine! nimis profundæ factæ sunt cogitationes tuæ.

How great are your works, O Lord! How very deep are your thoughts! (Ps 92:6)

For about a month during Easter-time,⁴⁴⁷ I was ill, although this situation did not prevent me from receiving daily Communion. I also received great consolations from your Blessed Mother who consoled me

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⁴⁴⁵Add: and frailties || ⁴⁴⁶Add: Ps 55 || ⁴⁴⁷Var. at Easter ||

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during the fever that was so excessive. She also comforted me for the suffering I endured, because You concealed Yourself for several days, and I did not know the reason. I saw three crowns sustained by and threaded into a rod,⁴⁴⁸ as well as chalices, but I did not understand the meaning of these visions until it would please You, my Divine Interpreter, to reveal Yourself to me. Upon lovingly resuming your interchange with me, You said to me: "My daughter, you complained to your confessor [128] that my absence was an intolerable suffering for one accustomed to the loving attentions⁴⁴⁹ of her Divine Spouse. My Blessed Mother visited and consoled you. Did I not show you crosses, chalices and, after these, three crowns on one rod? All these signify afflictions which I wish to crown."

As You said these words to me, a large thick cross of very white marble appeared to me. Your Majesty, considering me to be frightened by the size and weight of the cross, said to me: "My daughter you are not going to carry this cross. It is the cross⁴⁵⁰ that will carry you. It is made of marble.⁴⁵¹ I wish to establish my Institute upon it. The spouse⁴⁵² of the Canticles says that my legs are marble columns. I am the true Rock upon which my Church is established. Courage, my daughter! It is upon Myself that I will found my Order." At the same time, I saw a chalice filled with flowers. My dearest Physician told me: "My beloved, this chalice filled with flowers is meant to invigorate and adorn you. It comes from the one of whom David spoke thus:

Impinguasti in oleo caput meum: et calix meus inebrians quam praeclarus est!

You anoint my head with oil; my cup overflows. (Ps 23:5b)

"He understood from Me that my divine mercy chose to follow him⁴⁵³ all the days of his life. You can truly say the same thing, for I have

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⁴⁴⁸Om. and threaded into || ⁴⁴⁹Var. loving caresses || ⁴⁵⁰Var. but it || ⁴⁵¹Om. of rock || ⁴⁵²Var. the Bridegroom || ⁴⁵³Var. you all the days of your life ||

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promised this to you. My promises are infallible."

A few days later,⁴⁵⁴ Rev. Father de Meaux came to inform me that the doctors had decided that he was [129] to depart definitively. At first, this saddened me. Without answering him, I addressed You, my Beloved, telling You that You had sent me this priest, whereas now You were taking him away because of his poor health. I would return to the One who had sent him⁴⁵⁵ to me, and that was You Yourself. I realized⁴⁵⁶ that it was expedient for this priest to leave the College, so that he would not detain me in my father's house, for You wanted me to commence the Congregation. As soon as he left my room, St. Michael presented himself to me to offer me his assistance. When he disappeared, You allowed me to see⁴⁵⁷ You with a tiara made of wood that had neither ornament nor artistry. This would have astonished me had your Providence not added precious stones to it in a marvelous way. These visions let me know that You had commissioned St. Michael anew to assist me and had entrusted the Institute that You wished to found into his care. You gave him to me as one of my instructors, so that he might teach me your will through brilliant irradiations and illuminations. By the unadorned tiara, You showed me that from the outset You initiate your projects in apparent poverty and that You perfect and fulfill them with rich effects. You showed me that You are my wonderful Pontiff who provides all my needs and compassionates me in everything. [130]

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⁴⁵⁴Om. My promises [...]. A few days later || ⁴⁵⁵Var. had given him to me || ⁴⁵⁶Add: later || ⁴⁵⁷Var. When he disappeared, You appeared to me ||

JEANNE'S ORIGINAL DRAFT

⁴⁵⁸41

At my Communion the next day, my spirit was elevated close to the Most Blessed Trinity that attentively regarded me as a young woman sustained by the Blessed Virgin. I perceived that this entire August Society was enveloped in great mysteries, assigning this young woman by divine counsel to accomplish great things for the glory of God, for He deigned⁴⁵⁹ to choose her because He is good and is receptive to Her who is his Mother, Daughter and Spouse. As I considered the departure of this priest, I still felt it keenly, thus demonstrating my weakness. You lovingly consoled me by saying: "My daughter, my Apostles, to whom I said that it was expedient that I go so as to send them the Holy Spirit, were saddened by my absence, because they were still imperfect."

Dear Love, You gave me the example of enduring my own imperfection with long-suffering while awaiting the day of the coming of the Divine Paraclete whom You promised to send me. This You did. On that blessed day, having received Communion, I became ecstatic.

You filled my heart with joy. I saw a hand with the index finger pointing towards the East from which You and your Divine Father wished [131] to send me the all-loving Spirit whom You produce. I was truly embarrassed at being so imperfect and denuded of all virtue. This compassionate Father of the poor consoled me, cleansed me,⁴⁶⁰ made me be reborn by this wonderful purification whereby⁴⁶¹ I⁴⁶² received a new birth that enraptured and elevated my spirit up to the Blessed Trinity. I saw that these Three Divine Persons who brought about the marvelous⁴⁶³

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⁴⁵⁸Add: **CHAPTER 41:** The Blessed Virgin presented me to the Blessed Trinity; the coming of the Holy Spirit within me to have me be spiritually reborn; the twelve tongues of fire and twelve doors; the progress that the saints wanted me to make in accordance with Divine Love || ⁴⁵⁹Om. to accomplish [...] He deigned || ⁴⁶⁰Var. showed me a cloud that cleansed me as it spread over me || ⁴⁶¹Om. whereby || ⁴⁶²Add: then || ⁴⁶³Var. ineffable ||

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regeneration bear me up like a little child that is bathed with⁴⁶⁴ water distilled from the cloud. I heard the following words:

*Rorate caeli desuper.*⁴⁶⁵

Drop down dew, ye heavens. (Is 45:8)

Let this cloud rain down the just, and let this young woman be the product of the Divine Savior. I saw twelve tongues of fire that became twelve doors representing the twelve gates of the heavenly Jerusalem. You told me that your Spirit entered souls through these gates, bringing them justification with which to enter through the twelve doors of the heavenly Sion. [132] Through these twelve gates, all nations shall enter into glory. "My Apostles received these tongues, and, through them, my Holy Spirit has opened the portals to the Gospel. That is why the Apostle (who may be called the thirteenth one, for I personally descended from heaven to call him) exhorted the Colossians to pray all together when he told them:

Orantes simul et pro nobis, ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi.

Pray for us, too, that God may provide us with an opening to proclaim the mystery of Christ. (Col. 4:3)

"Dear daughter, my Spirit is a fire that opens gates and gives tongues to the Apostles and all those He chooses so as to use them for an important ministry in the conquest of souls. Even though you are but a young woman, He has given you both the tongue⁴⁶⁶ and the eloquence with which to express my⁴⁶⁷ mysteries. He will open the gates to you which the enemies of my glory strive to keep closed against you. Fear not, my daughter; the blessings of Rebecca's brothers are meant for you, for you are the dear spouse of your Isaac; that is, you are my spouse.

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⁴⁶⁴Add: holy || ⁴⁶⁵Add: *et nubes pluant justum; and the clouds rain down the just.* || ⁴⁶⁶Add: of fire || ⁴⁶⁷Add: sacred ||

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"Accept the best wishes of all your sanctified and glorified brothers and sisters, who rejoice because of the favor you have received from the entire Blessed Trinity that has chosen you for such an august covenant and glorious commission. They say to you:

Soror nostra es, crescas in mille millia, et possideat semen tuum portas inimicorum suorum.

Sister, may you grow into thousands of myriads; And may your descendants gain possession of the gates of their enemies.

(Gen 24:60)

The pleasure you give Me by complying⁴⁶⁸ with my inspirations that call you to Me, *Vadam, I go* is not unknown to Me. I would emerge from Myself if I did not remain through divine permanence in my immensity that fills everything to go out to meet you. I do so by reproducing my Humanity upon the altars, as Isaac did by going out to the pathway when his Rebecca approached.

*Eo autem tempore deambulabat Isaac per viam quæ ducit ad Puteum [133] cujus nomen est Viventis, et videntis: habitabat enim in terra australi: et egressus fuerat ad meditandum in agro, inclinata iam die.*⁴⁶⁹

Meanwhile Isaac had gone from Beer-lahai-roi and was living in the region of the Negeb. One day toward evening he went out in the field, and as he looked around, he noticed that camels were approaching. (Gen 24:60)

"He saw the camels and Rebecca mounted upon one of them. She descended when she saw her Isaac on foot and asked one of his servants: 'Who is the man out there, walking through the fields toward us?'

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⁴⁶⁸Var. by replying "*Vadam, I go*" ||⁴⁶⁹Add: *cumque elevas et oculos, vidit camelos venientes procul. She was looking about, she alighted from her camel and asked the servant (Gen 24:63b) ||*

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Dixitque ei: Ipse est dominus meus.

He said to her: "That is my master." (Gen 24:65)

"Dear spouse, I am He who, called the Living and the Seeing, and who comes forth from the paternal depths, and dwell and repose in the noon-day of pure love which my Father and I produce. He is the Holy Spirit, the expression of all the emanations and divine productions from within. Without leaving the paternal bosom, I have come to the womb of my Mother, who is a field and land of blessing. I now come to you, my blessed land and field in these latter ages that are like a waning day. I have meditated upon the blessings that my Father, I and the Holy Spirit wish to communicate to you. From eternity, I planned to give you these graces as⁴⁷⁰ the Divine Word⁴⁷¹ and as the Incarnate Word from the time of my incarnation. Through my faithful St. Michael, I have sent you blessings that are jewels, commanding him to request you to be my spouse. Like Rebecca, you have said that you came through him to me. You have come accompanied by your nurse, the Holy Spirit, who has not taken the milk of his delights from you, ever since He was pleased to show you that He wanted to nourish you with the royal, divine breasts. He will never die. He is not mortal like Rebecca's nurse who was buried:

Ad radices Bethel subter quercum.

She was buried under the oak below Bethel. (Gen 35:8b)

"From this, the place was called *Quercus fletus, Allon-bacuth*. The Holy Spirit produces twelve fruits that include joy. You have enjoyed his bounty, since you live in peace and in joy. I love you more than Isaac did Rebecca, although his love for her assuaged his sadness over the death of Sarah, his mother. My beloved, moderate the sadness that earth ought to have for being unable to retain my Blessed Mother there.⁴⁷² Dear

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⁴⁷⁰Var. even as || ⁴⁷¹Add: from my eternity || ⁴⁷²Add: for the consolation of pilgrim souls ||

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Spouse,⁴⁷³ You told me again that You had prayed that I would spiritually conceive and give birth to two peoples: one in the world and the other in the cloister. [134] If You have destined secular women to be the first-born as Esau was,⁴⁷⁴ may they not be deprived of your blessings. I trust that your religious will be supplantors of everything and may be true Israelites. This is what I ask of You, O my Divine Isaac.⁴⁷⁵

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⁴⁷⁶ CHAPTER 42

The Incarnate Word appeared to me⁴⁷⁷ with a purple mantle and then in a white robe; how the plan was revealed to Sister Catherine Fleurin.

After your Majesty had revealed your plans to me, You allowed me to enjoy the sweetness of my solitude in my father's house for five more years. At the end of this time, on January 15, 1625, while at Mass offered by Rev. Father Coton in the small chapel of the College of Roanne, You elevated my spirit by a sublime suspension during which You appeared to me wearing a threadbare and somewhat faded purple mantle. This symbolized for me the one [156] given to You in derision together with the Crown of Thorns and a reed for a sceptre while You were mocked by shouts: *Ave rex Judeorum, Hail, King of the Jews*.

You made my soul your tabernacle and my heart your throne, giving me to understand that You wanted the daughters of your Order to

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⁴⁷³Var. Love || ⁴⁷⁴Add: I beg You || ⁴⁷⁵Add: through the merits of your Passion || ⁴⁷⁶Cf. See APPENDIX || ⁴⁷⁷Var. wearing a purple mantle, after having had a white one; how the Order was revealed to a young woman who was my first companion; the Blessed Trinity and all the saints seated me and surrounded me with light in order to have me promise to begin the Congregation ||

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wear a red mantle. Love, please forgive my reply through human respect at the time. I said to You: "Lord, I will be laughed at when I propose the mantle!" "My daughter,⁴⁷⁸ did I not receive it in mockery? My spouses should love my ignominy and sufferings so as to imitate Me. I address the following words to all of them:

Induimini Dominum Iesum Christum, et hunc crucifixum
Put on the Lord Jesus Christ (Rom 13;14) and him crucified.
(1 Cor 1:23)

Dear Spouse, grant us the grace to be entirely invested with You crucified.

A few months later, You⁴⁷⁹ appeared to me wearing a white robe and said to me: "I am He who is the *candidus et rubicundus*, white and red Spouse, chosen above all mankind and all the Angels; I am the predestined Son of God. I wish to invest the daughters of my Order with this white of innocence and red of charity. These are my colors and my vesture. My daughter, if possible, consider my love for you and assure your daughters and sisters that the words addressed by David to the daughters of Israel are apropos:

Filiæ Israel super Saul flete, qui vestiebat vos coccino in deliciis.
Women of Israel, weep over Saul, who clothed you in scarlet and
in finery. (1 Sam 1:24)

Tell them, my daughter, to weep over the death of the King of Love; I, the Sovereign, am He. I have clothed them with my own Blood. Let them be my spouses of blood, but a blood that eternally preserves its brilliance and vivid color so as to fortify them in their struggle along life's

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⁴⁷⁸Add: You told me ||⁴⁷⁹Add: suddenly ||

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way and gladden them with peace at its end. Let their white robe honor the one given Me by Herod, and their mantle honor the one presented to Me by Pilate. Upon their scapular, represent my Cross through the Blood of which I have pacified heaven and earth.⁴⁸⁰ During the Octave of Easter, Sister Catherine Fleurin of Roanne came to see me to tell me that, [157] during a long ecstasy, she had seen four Angels carrying a framed picture upon which was written your adorable⁴⁸¹ Name and the plan You had given me to pursue. They told her that I was concealing it. As I listened to this young woman speak about what the Angels had told her,⁴⁸² I marveled at your wisdom that had allowed this plan to be known by the young woman whom I regarded as quite unpolished. The Ursulines had sent her away during the eleventh month of her novitiate. You told me: "My daughter, I do not consider the outward appearance, but the heart.

*Lapidem, quem reprobaverunt ædificantes, hic factus est in caput anguli. Ne respicias vultus ejus.*⁴⁸³ *Homo enim vidit ea quæ parent, Dominus autem intuetur cor.*

The stone which the builders rejected has become the cornerstone. (Ps 117:22) Do not judge from his appearance. Man sees the appearance but the Lord looks into the heart. (1 Sam 16:7)

On the Sunday during the Octave of Corpus Christi, this fine young woman had received Communion in the chapel of the Penitents near my father's house. My mother suggested that I invite her to lunch. Because a great deal of time⁴⁸⁴ had elapsed since Communion, I approached her to tell her about my mother's invitation to lunch, but I was astounded to find her enraptured. I waited until she could speak to me. When she came to, she told me that your Majesty commanded me⁴⁸⁵ that the time had come to bring to light your plan and that I should notify Father

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⁴⁸⁰Om. My daughter [...] and earth || ⁴⁸¹Var. holy Name || ⁴⁸²Om. As I listened [...] instructed her || ⁴⁸³Add: My judgment is not like that of my people. || ⁴⁸⁴Add: for her thanksgiving || ⁴⁸⁵Var. had ordered her to tell me ||

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Coton about this on your behalf. He was in Paris, I think,⁴⁸⁶ as provincial of the Province in France. [158]

I did not promptly promise this young woman to do so, nor did I indicate that I believed what she was telling me that your Spirit had in mind for me in all this. I do not readily believe revelations, nor do I take exception that my own should be tested, because I could very well be mistaken. There has been verification of all those You have given me up to the present time. I trust that your mercy will never allow me to be deluded, for I have never requested You for this way of vision or revelation. On the final day of the Octave, You showed me a park in which I could see a multitude of sheep without a shepherd. This park had no gates. You invited me to care for and to lead these sheep. I heard the words: *Pasce oves meas, Feed my sheep*. Dear Love, You did not afflict me then, but a while later, You said to me:

Alius te cinget, et ducet quo tu non vis.

Another will tie you fast and carry you off against your will.

(Jn 21:18c)

You well know the repugnance I would feel upon leaving my solitude, retreat and quiet in my father's house that I held in high regard. You showed me⁴⁸⁷ a number of crowns as though for crowning the altars of sacrifice,⁴⁸⁸ from which You wanted me to feed your sheep and to have them offer themselves⁴⁸⁹ together with me at the Sacrifice of Love. But⁴⁹⁰ none of these crowns touched me. Your will was stronger to draw mine to consent to this employment, which I do not compare with that of St. Peter, even though You told me to feed [159] your sheep. Quite some time later, You showed me a large number of doves that came from one moment to the next to peck at the wheat that You had implanted upon my

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⁴⁸⁶Om. I think ||⁴⁸⁷Var. You gave me ||⁴⁸⁸Om. of sacrifice ||⁴⁸⁹Var. showing me that they should offer themselves ||⁴⁹⁰Om. But ||

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breast. Some hurt me with their beaks, but I endured these wounds as mothers and nurses withstand the pain they uncomplainingly receive from their nurslings. If they do complain, it is lovingly done and does not prevent them from giving their breast despite the hurt.

⁴⁹¹CHAPTER 43

The Blessed Trinity, the Blessed Virgin and all the saints enveloped me in a siege of light to obtain from me the promise to commence the Congregation as soon as possible.

On the Feast of St. Claude, Archbishop of Besançon, Sister Catherine told me that I should commence the Congregation as soon as possible. I had no intention of leaving my father's house unless I had other interior sentiments. Laughingly, I told her: "Begin the Congregation yourself!" She realized that I was saying this jokingly. I considered her to be a fine young woman, but unskilled,⁴⁹² unable to read or even write, incapable of teaching the gentility of the⁴⁹³ day, nor the etiquette that well-raised young women must acquire. Sometimes, fearful that your Majesty should choose them for your spouses, their parents set greater store upon their social condition than on their duty to become more devout. This shows how blind they are: instead of looking for the kingdom of God and his justice for their daughters, these parents do the opposite. We proposed to teach them to be polite and to help them be faithful to You.⁴⁹⁴ We had to undertake these objectives, but not to persuade them to become religious. It is from your Spirit that their vocation must come.

You, Lord, who call nothingness into being, prompted this young

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⁴⁹¹Om. Chapter [...] as possible || ⁴⁹²Add: and || ⁴⁹³Var. of this || ⁴⁹⁴Var. to your law ||

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woman to tell me: "Yes, yes! I shall begin! The Lord can surely give me the qualities I lack. By refusing to begin, you are resisting the Holy Spirit!"

At these words of hers, my spirit was deeply touched. I acknowledged that [160] your Spirit was speaking to me through this young woman. In St. Stephen's Church in Roanne, she went to pray before the altar of Our Lady of the Rosary, while I proceeded to the main altar. All this occurred after Vespers in the said church, and You, Lord, what would You have me do? I know very well that it was You and not this young woman who touched my spirit. Pardon me, my Savior, if I have offended this fine young person whose courage and zeal overwhelm me. Despite the suffering I allowed to show, I presume nothing from myself. Not my will, but yours be done. I place all my repugnance at your feet. Command and I will obey. Dear Love,⁴⁹⁵ as soon as I knelt, the adorable Trinity and all your saints surrounded me with light and gloriously lay siege to me.

All the saints expressed their desires to me about this establishment. They told me that it would be the abridgment of your marvels, that through it your Divine Father would glorify You, as a recompense for the fact that You had revealed Him while You were passible on earth. Now He wanted to glorify You while You are impassible. Your Blessed Mother told me that, just as You honored Her by protecting the foundations dedicated to her name and person, She wanted to show her gratitude for such an honor by favoring this Order that exists specifically to honor You.

I cannot express all that She and the saints⁴⁹⁶ told me nor the favors of the entire Blessed Trinity who, if I may so speak, made a special effort to [161] invest me in an ineffable way. I consented when I saw myself

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⁴⁹⁵Var. Dear Love, no sooner did I kneel than all your saints, the adorable Trinity, surrounded me with light, gloriously assaulting me! ⁴⁹⁶Var. I did not undertake to do this—the blessings of the entire Trinity are ineffable to me. If I may say so, It is everywhere through its immensity. ||

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so gloriously led to a seat of light. Your Majesty had told me that I would be thus invested with splendor until I promised to commence the Congregation as soon as possible. Love,⁴⁹⁷ You are as prudent as You are powerful. I promised You to leave my father's house just as soon as I obtained the consent of Reverend Father Jacquinot, whom You prompted to allow me to do so.⁴⁹⁸ At this, You lifted the siege, and, although I was the vanquished one, your extremely civil benignity gave me the victories, promising to make me triumph. Adorable Goodness, You are without parallel.

⁴⁹⁹CHAPTER 44

My Divine Spouse desired to visit me, accompanied by his heavenly courtiers; how his Providence disposed all things for his glory; the visions He gave me and the great favors He allowed me to anticipate.⁵⁰⁰

With my consent given, your Majesty with all the saints of your heavenly court wished to visit me again. While I was in my room in the evening, all your courtiers congratulated me for your loving dilection towards me. They praised your merciful charity on choosing a young woman to bear⁵⁰¹ your [162] eternal and temporal Name.⁵⁰² Extending glory on earth, they made the words of Isaïas resound:

Consolamini, Consolamini, popule meus.

Comfort, give comfort to my people. (Is 40:1)

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⁴⁹⁷Add: I said to You || ⁴⁹⁸Var. to allow me this departure || ⁴⁹⁹Var. 43 || ⁵⁰⁰Om. to expect || ⁵⁰¹Var. to proclaim || ⁵⁰²Var. comprised in the words: Incarne Word ||

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All this was accompanied by rejoicing and jubilation. I was embarrassed by all these praises. You imprinted such a profound knowledge of my nothingness upon my soul that, with your approval, I had recourse to the words of your Blessed Mother:

Ecce ancilla Domini, fiat mihi secundum verbum tuum.
I am the servant of the Lord. Let it be done to me as you say.
(Lk 1:38b)

Oh, loving Delight, You had me understand, although I did not recognize that it was You who addressed me:

Beata quæ credidisti quoniam perficientur ea quæ dicta sunt tibi a Domino.

Blest is she who trusted that the Lord's words to her would be fulfilled. (Lk 1:45)

My confessor at the time was Reverend Father Nicolas Dupont. He informed me that Reverend Father Jacquinot was returning from Paris to Toulouse by the route leading to the College of the Province of Toulouse and that he had already arrived there.⁵⁰³ I was astounded at this news, for I thought that this priest had traveled leagues out of his way just to see me, because I knew that You had prompted this desire in him.⁵⁰⁴

I was not mistaken, for he arrived on June 21st. It was on Saturday evening that my confessor unexpectedly gave me the news,⁵⁰⁵ although I did not see him until the next morning, the 22nd. This good [163] priest told me: "My daughter, it was only out of consideration for you that I am passing through this city." "My Reverend Father, I hoped for this from your charity. The glory of God prompted you to come this way. Both

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⁵⁰³Om. and that he had already arrived there || ⁵⁰⁴Om. in him || ⁵⁰⁵Var. so that my conclusion was correct. He wished to inform me of his arrival, but I did not see the priest that evening, waiting until the next morning, June 22nd. ||

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heaven and earth are urging me to begin the Congregation. Reverend Father Rector, my confessor, and my Sister Catherine's confessor, the Reverend Father Bonvalot, agree on the matter. I have promised to do so on condition that Your Reverence ratified it, for which I requested a delay until I could notify you and await your response." Dear Love, the priest seriously considered the situation. Fearing a number of obstacles concerning which he did not tell me, he delayed the permission and asked me: "What do you think, my daughter?" "Father, Our Lord has promised me that He will do it. He ordered me to tell you that you and I would experience his bounty and that we should trust in his power. He will make me the distributrix of the goods of his house." After he learned⁵⁰⁶ that Your Majesty wanted it so, he said to me: "Begin, my daughter, whenever you can." His approval was pleasing to You.

After dinner, I returned to see him, accompanied by my Sister Catherine Fleurin to whom [164] he spoke. While they visited, I prayed in the College church. During this prayer, I saw a Crown of Thorns within which was your Name, *Jesus*. Above it, there was a heart with the words *Amor meus* written there. You said to me: "My daughter, my Name is as oil poured out. A number of daughters will be attracted to this Order by the sweetness of this Name. Have it placed on the red⁵⁰⁷ scapular that you saw in this vision so that I may repose upon the breast of my faithful spouses. While I was mortal, I justly complained that the foxes have their dens and the birds their nests, but that I had no place whereon to place my head."⁵⁰⁸ Let Me repose upon your breasts." We beg You to do so, dear Love of our hearts, and cease your complaints in these final times.

Vulpes foreas habent, et volucres coeli nidos: Filius autem hominis non habet, ubi caput reclinet.

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⁵⁰⁶Var. knew that your Majesty wanted to establish this Order, he said to me: "Begin, my daughter, whenever you can." You let me understand that its establishment would be pleasing to You. ||⁵⁰⁷Om. red ||⁵⁰⁸Var. You justly complained when You were mortal that the foxes have their dens, but You had no place whereon to lay your head. Repose within us, dear Heart of our love, or dear Love of our hearts. ||

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The foxes have lairs, the birds in the sky have nests, but the Son of Man has nowhere to lay his head. (Mt 8:20)

After Communion the next day, which was Monday the 23rd, my spirit was caught up in a suspension. During it, You allowed me to see the Blessed Sacrament exposed in the⁵⁰⁹ ostensorium but sustained by its own power in the air upon some clouds. You appeared to me to be about thirty-three years of age, and You were crowning a young woman kneeling upon the clouds at your feet.⁵¹⁰

You [165] gave me to understand that I was the young woman gratified by such favors because of the excess of your love that crowned me and not because of any merit of mine. As I looked at the ostensorium containing the Blessed Sacrament, it lovingly inclined toward me, saying to me:⁵¹¹ "*Amor meus, pondus meum; My Love, my constancy.*" A multitude of Angels in the air said to one another: "*Ecce uxor Agni, Come see the spouse of the Lamb*":

Gaudeamus, et exultemus; et demus gloriam ei; quia venerunt nuptiae Agni, et uxor ejus praeparavit se.

Let us rejoice and be glad, and give him glory! For this is the wedding day of the Lamb; his bride has prepared herself for the wedding. (Apoc 19:7)

"She has been empowered to adorn herself with the justification of the saints in order to be acceptable to her Divine Spouse, the candor of eternal light." I was invested⁵¹² with an indescribable robe of bright light.

My mother was in accord with everything You wanted. Thus, she allowed me to follow your inspirations as soon as possible, even though

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⁵⁰⁹Add: in the glass compartment of the || ⁵¹⁰Var. at your feet upon the clouds || ⁵¹¹Var. You said to me || ⁵¹²Add: through your charity ||

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she suffered intensely at being deprived of me, because she loved me more than she did my sisters. She said to me: "My daughter, my natural inclination would never consent to have you leave me, but I have mastered myself to allow you to follow the divine inspiration. My life will not last much longer. I would prefer⁵¹³ to have you wait the short time [166] left me in this valley of affliction, but I do not want to delay God's designs for you." Her tears were like arrows that impelled me to love her even more. Because of the tremendous violence she exerted against her maternal love, I did not want to intensify it by adding my own, which I restrained until I would be⁵¹⁴ alone. Meanwhile, I prepared to depart on the Feast of the Visitation of your Blessed Mother. When my three sisters learned of my plan, they did not react with as much resignation to your divine will nor confidence in your goodness.⁵¹⁵ They feared that it would all end in shame and that, after such a long and worrisome delay, I would make no progress whatever. They emphasized these negative things to me.

I told them: "Do not worry! Even if I would have to wait forty years, Our Lord would give me the constancy to do so. By hoping against hope, I trust in his Providence."⁵¹⁶ On the Eve of the Feast of the Apostles, St. Peter and St. Paul, when I went to the College church in the evening, I felt downcast as I considered the contradictions that faced me and that in reality had already begun to assail me. [167]

You had me understand that the establishment of this Order would be like that of the temple:

Una manu faciebat opus, altera teneat gladium.

With one hand, he worked and with the other he held a sword.

(2 Esd 4:17)

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⁵¹³Var. desire || ⁵¹⁴Var. would find myself || ⁵¹⁵Add: as my mother did || ⁵¹⁶Add: that is not lacking to those who hope in it ||

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You told me that I needed prayer, patience and strength, together with your grace, to persevere despite the delays which You did not specify.⁵¹⁷ The next day, the Feast of these two great Apostles, after I received Communion, You showed me a number of different weapons. Those who bore them did not hurt me, although they wanted to use them. You were my shield.

In the evening, as I made my examen, I saw a deep well in which there was a sun as though at its source. The weapon-bearers strove to destroy it, but their efforts were futile. You said to me: "My daughter, what can such weapons do against this sun. Thus will it be with all the opposition formed against my Order." At the same time, the image of Our Lady of Puy appeared to me. I heard the following words: "Trust in Her. She will aid you. As for Me, I will never abandon you."

⁵¹⁸CHAPTER 45

The interior trouble that a fever caused me the night before I left my father's house; the great promises God made me for the universal good of the Order and⁵¹⁹ for me in particular.

[168] The night before the Feast of the Visitation, You allowed the demons, as well as what might be termed fear and terror, to cause me a general assault. My body could not withstand such an agitated storm in my spirit without succumbing to a fever. I endured these sufferings until two o'clock, but, since You never allowed my soul to endure a lengthy affliction, You sent me a gentle sleep for two hours. It restored calm to my spirit and health to my body.

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⁵¹⁷Add: so as not to allow me to become mediocre ||⁵¹⁸Var. **44** || ⁵¹⁹Om. and ||

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When I awoke, I saw two lights: one by day for the body, and the other by your light for my spirit. You dispelled my enemies; my darkness disappeared. I attended Mass in the College church before entering the house abandoned by the Ursuline Sisters from Paris where the Sisters of Saint Elizabeth live at the present time. After Mass, three of us young women entered that house: Sister Catherine Fleurin, Sister Marie Figent and I. My mother had given me 20 crowns; Sister Catherine's gave her ten; the other did not take anything, because she was poor. [169] Reverend Fathers Dupont and Bonvalot did well to urge me to depart before receiving the reply of my father who was in Paris, because he would not have consented to my leaving. This afflicted me very deeply.⁵²⁰ However,⁵²¹ I did not want to abandon your yoke nor turn my back upon your plan. Thus, I did not want⁵²² to return to his home. He forbade my mother to give me a pension, thinking⁵²³ that necessity would cause me to return home.

Neither of my companions ever received anything after that day. Your Providence wanted to demonstrate its care of your Order,⁵²⁴ and especially of me. You told me:

Audi filia, et vide, et inclina aurem tuam; et obliviscere populum tuum, et domum patris tui. Et concupiscet rex decorem tuum: quoniam ipse est Dominus Deus tuus, et adorabunt eum. Et filiae Tyri in muneribus vultum tuum deprecabuntur: omnes divites plebis. Omnis gloria eius filiae regis ab intus, in fimbriis aureis circumamicta varietatibus.

Hear, O daughter, and see; turn your ear, forget your people and your father's house. So shall the king desire your beauty; for he is your lord, and you must worship him. And the city of Tyre is here with gifts; the rich among the people seek your favor. All

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⁵²⁰Add: when I had received it, fearing to displease You ||⁵²¹Om. However, ||⁵²²Om. I did not want ||⁵²³Var. believing ||⁵²⁴Add: to me ||

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glorious is the king's daughter as she enters; her raiment is threaded with spun gold. In embroidered apparel she is borne in to the king. (Ps 45:11-15a)

"My daughter, be attentive to Me. With submission, forget your people and your father's house, and I will delight in the graces I send you. I am your Lord and your God [170] who will be adored by the people for the marvels I bring about in you. My Angels desire to see your face which is pleasing to Me, for I cause it to be innocent. They will bring you gifts and provide for everything, but what pleases Me most is that all your glory will be within, for I, your very interior, abide in your soul. The Holy Spirit is your nurse:

Spiritu sancto misso de cælo, in quem desiderant Angeli prospicere.

In the power of the Holy Spirit sent from heaven. Into these matters Angels long to search. (1 Pet 1:12)

"The Angels want to fulfill his intentions, and thus they unceasingly gaze upon Him.⁵²⁵ My daughter, although you find yourself abandoned by your own father, who is depriving you of what he owes you by nature, I will provide you with what is required to build my temple and bring to completion the work of your Lord and your God. You will bring Me a company of virgins."

Dearest Spouse, I do not doubt your promises at all, but, since they are for the future, my father's rebuffs and my separation from my mother afflict my spirit because they are present matters. I wept as a daughter, and You consoled me as a hidden God and Savior, for⁵²⁶ You would not allow my will to decide to return to Egypt, even though I was not as happy with these two daughters as in my father's house. The reason is that I no

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⁵²⁵Add: to fly to do his bidding || ⁵²⁶Om. for ||

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longer possessed my beloved solitude and sufficient time to be with You in prayer. [171]

After Mass on the second day after the Feast of the Visitation, just as your Majesty began to console me, I had to depart, together with my companions. Having returned from Mass, I went to the kitchen where there was not much to do, since we were only three young women. Seeing that I was at leisure, in your goodness You came to visit me by⁵²⁷ discourses that enraptured my spirit. I saw⁵²⁸ a holy mountain at the summit of which was your Eternal Father. He bore all the daughters of your Order upon his bosom. He told me that he would bear them, not according to flesh, blood or human will, but by the Divine Will. On behalf of these births of grace, You explained your natural and eternal generation to me. You told me: "In this establishment, I, who am the Incarnate Word, will make an extension of my Incarnation. I will dwell with you, and you shall see my glory equal to that of the Father who begets me amid the divine splendor before the day of creatures. You will see me full of grace and truth, to accomplish in you and in my Order all the promises I have made you, that now I make to you and that I will make you."

During this rapture, You allowed me to see all the daughters⁵²⁹ that your Father bore upon his bosom, given birth to [172] and produced in an ineffable way. They were ascending this holy mountain, accompanied by a number of people of both sexes whom I did not know. All these daughters and the others chanted and recited as they ascended:

Lætatus sum in his, quæ dicta sunt mihi: In domum Domini ibimus. Stantes erant pedes nostri, in atriis tuis Jerusalem. Illuc enim ascenderunt tribus, tribus Domini: testimonium Israel ad confitendum nomini Domini.

I rejoiced because they said to me, "We will go up to the house

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⁵²⁷Add: such charming ||⁵²⁸Var. You showed me ||⁵²⁹Add: of your Order ||

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of the Lord." And now we have set foot within your gates, O Jerusalem. To it the tribes go up, the tribes of the Lord. According to the decree for Israel, to give thanks to the name of the Lord.
(Ps 121:1-2, 4)

I was not yet familiar with the holy mountain of Gourguillon that You had shown me in a vision upon which You were saving a house for me. You prompted or invited the religious of St. Claire to leave it and to look for one further down. This was done by your Spirit who wanted to provide me with accommodations, and for this I thank Saint Claire who, on January 3, 1619, promised to assist me in something that would be an important matter. She was accompanied by Saint Theresa. Each of them encouraged me to practice great courage in carrying out your plans. On the feast of this saint, as I was wondering if she would take as much care of the Institute as I was hoping from her charity, You allowed me to see a sun dial and the line at which the sun marked the hour. [173] You said to me: "My daughter, I am the Center of all these lines that represent my saints. My Providence, which is a sun, illuminates the one to which I wish to show my hour, to indicate to all the saints that I stop there. They bow to my will. They are content with whatever pleases Me and not for themselves nor in what, according to mortal man's judgment, seems to be preferable. From this, learn, my daughter, that all the saints observe union, communion and uniformity as the first rule which is the Divine Will.

"The loving preference of this first Mobile which powerfully but gently directs all these glorious heavens, I mean all the saints, governs them without force by the ravishing instinct of my divine wisdom that goes from one end to the other disposing all things firmly but gently everywhere.

"Dear daughter, do not doubt that Saint Claire and all my saints greatly desire to contribute to the Order I am planning to establish. Do not be surprised that you have not been received by the Carmelites. Saint

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Theresa considers you to be her sister and not⁵³⁰ her daughter. [174] She accepts my ordinances. She wants you to have the white of Lebanon and the red of Carmel. As for Me, I tell you that, from all eternity, I have destined to give my Order the glory of Lebanon and the beauty of Carmel:

Gloria Libani data est ei: decor Carmeli, et Saron.

The glory of Lebanon will be given to them, the splendor of Carmel and Sharon. (Is 35:2b)

"My daughter, most of the favorable promises made in the Book of Isaias will be accomplished in this Order. When you read it, you will see them verified with such clarity that you will be unable to have any doubt about the matter."



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⁵³⁰Om. to be ll

JEANNE'S ORIGINAL DRAFT

⁵³¹ CHAPTER 46

Interior abandonment by which Divine Providence chose to test me; then my Divine Spouse consoled me by visiting me and imparting delights to me that He alone could possibly express.

In the same year, 1625, for several months You deprived me of your delightful presence. It is impossible for me to express the ennui my soul felt in the company of those with whom I had to deal and converse. I feared being culpable, and I did not know which faults You wanted to correct by this abandonment, a condition that I had never felt in my father's home, because in nine years, I had never experienced a day of desolation as I endured during these three months. I said to You: "Have I been ungrateful for your favors? Do I not acknowledge that I receive favors from your pure goodness? I never thought I deserved them." [175] You addressed the words of the Cantic to me:

Si ignoras te, egredere, et abi post vestigia gregum.

If you do not know, O most beautiful among women, follow the tracks of the flock. (Cant 1:7)

Would I be able to discern the tracks of my flocks with certainty? What trace could there be along the paths of dry land, *sicut terra sine aqua, like a land without water*. You are my Shepherd and my abode. If You do not come to lodge me within your side, I would risk becoming a vagabond and wanderer.

In such great projects, the souls whom You lead along ordinary, common ways search for directors to guide them along places familiar to

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them. However, to attain You, who are above the heavens which at this time it seems that You have converted into bronze, as the Prophet Isaias also experienced, who could ever possibly penetrate them? In addition, since You then withdrew the ladder, how could anyone ascend there? I heard or seemed to hear:

*Equitatus in meo in curribus Pharaonis assimilavi te amica mea.
Pulchræ sunt genæ tuæ sicut turturis: collum tuum sicut monilia.
To the steeds of Pharaoh's chariots would I liken you, my
beloved: Your cheeks lovely in pendants, your neck in jewels.
(Cant 1:8-9)*

If I am your heifer, why do You allow me to be bound to a strange wagon? What comparison is there? Pharaoh means *dissipans—profligate* and Solomon *pacificus—peaceful*. You are my peaceful, loving King who assembles together all the powers of my soul by your lovingly gentle attractions, while Pharaoh terrorizes and divides them by his terrifying aspect that shocks me. You say to me: "Dear love", since You know that I reject any other love than yours [176] when You compare me to a dove. Covered by tears that fall upon my neck to comprise the necklace You consider precious, my cheeks show You that I cannot live joyously unless You are present to me by signs of love and benignity. Such is the observation of the Prophet-King:

Dominus dabit benignitatem: et terra nostra dabit fructum suum.

The Lord himself will give his benefits; our land shall yield its increase. (Ps 84:13)

Composed of my tears as pearls, this necklace shows You that I am your slave by choice and not by force. Upon noting how different I was from my usual cheerfulness, my Sister Catherine Fleurin inquired what was troubling me. My openness could not conceal what I did not care to tell either her or any of the daughters of Jerusalem, but You alone. Besides, I often reflected upon the following words:

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*Tibi dixit cor meum, exquisivit te facies mea: Domine requiram.
Of you my heart speaks; you my glance seeks; your presence, O
Lord, I seek. (Ps 26:8)*

With permission of your Wisdom, as I so thought, I told her that You no longer appeared as You formerly did and that I did not know the reason. With David, I said to You:

*Ab occultis meis munda me: et ab alienis parce servo tuo. Si
mei non fuerint dominati, tunc immaculatus ero.*

*Cleanse me from my unknown faults! From wanton sin especially, restrain your servant; let it not rule over me. Then
shall I be blameless and innocent of serious sin. (Ps 18:13b-14)*

Dear Love, is it because I suffer for having left my mother and that my father expresses his anger in his letters because I have left his home? Will You give me the grace for this? I do not yield to my natural inclinations to be near my mother nor to my profound pain for the exaggerated sharpness [177] with which my father afflicts me by his letters.

I told You, Love, that by your grace I was resolved to persevere in my vocation even though my father might treat me as indeed he tells me by letter. While I was desolate, as your doleful Prophet declares when he explained the troubles and desolations of his beloved Jerusalem, You told my Sister Catherine to inform me that You have loved me, You love me now and that You will always love me with infinite love. She relayed your words to me, but, alas! I was like Magdalen. No other lips but your eloquent ones could console me. I said to You:

*Deus Deus meus respice in me: quare me dereliquisti? Aruit
tamquam testa virtus mea, et lingua mea adhæsit faucibus meis.*

*My God, my God, why have you forsaken me, far from my
prayer, from the words of my cry? My throat is dried up like baked
clay, my tongue cleaves to my jaws. (Ps 22:1, 16a)*

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During⁵³² all these troubles, I did not refrain from speaking to those who visited me. At recreation, I laughed joylessly; at meals, I ate without relish; in bed, I slept poorly. In soliloquies, I complained of my imperfections while both asleep and awake, desiring to show You my suffering of which You were aware. Taking pleasure in allowing me by these deprivations to experience your delights, your goodness impelled You to visit my heart while I slept. I could say with the Spouse: "I sleep and⁵³³ my heart keeps vigil."

Vox dilecti mei pulsantis: Aperi mihi.

I heard my lover knocking: "Open to me." (Cant 5:2b)

However, You [178] personally opened.

Nescit tarda molimina Spiritus Sancti gratia.

The grace of the Holy Spirit knows no sluggish efforts.

Touched by your Right Hand, which is a key that can undo every lock, my heart was opened. You gave a general assault to all my powers to experience. You entered⁵³⁴ through the breach that You had personally made, offering Yourself as the spoils. Thus, through your love, she who was vanquished found herself to be victorious and successfully delivered from the troubles she had endured in your absence. You prepared a light in my heart that was ardent and brilliant. It dispelled all the thoughts that sadness had elicited in my soul. Your heavenly choirs chanted the hymn of your glory, producing resplendent coruscations that could be called a joyful fire.

Later on, You appeared to me with your Body transparent and luminous when I was going to Communion. However, in a divine manner, your wisdom dimmed the flashes that were intensely radiant⁵³⁵

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⁵³²Var. While I experienced || ⁵³³Om. and || ⁵³⁴Add: gloriously || ⁵³⁵Var. resplendent ||

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and that neither my mind nor my eyes could have endured if it did not skillfully reduce or block its adorable rays. In deep love, your Majesty threw Yourself upon my neck as a child does its mother with a tenderness that cannot be expressed but must be felt. You came to me with delight that showed the sweetness and benignity [179] of a holy Spouse who belongs to his bride, just as she belongs entirely to Him and not to herself.

*Dilectus meus mihi, et ego illi, qui pascitur inter lilia.
Pulchritudinem candoris eius admirabitur oculus, et super imbrem
eius expavesceat cor.*

*My lover belongs to me and I to him; he browses among the
lilies. Its shining whiteness blinds the eyes, the mind is battled by
its steady fall. (Cant 2:16; Eccli 43:19)*

I am not allowed to explain to others the delights I received and the union of your Majesty with me. It is the secret of the divine couch that a God-Man, but not a young woman, may holily express to whomsoever He pleases. He is the King of Kings, the Lord of Lords:

*Qui solus habet immortalitatem, et lucem inhabitat
inaccessibilem: quem nullus hominum vidit, sed nec videre
potest.*

*Who alone has immortality and who dwells in unapproachable
light, whom no human being has ever seen or can see.*

(1 Tim 6:16)

To Him, together with the Father and the Holy Spirit:

Honor et imperium sempiternum. Amen.

Honor and everlasting rule! Amen. (1 Tim 6: 16d)

When You assumed our nature within the holy womb of a Virgin, who was purer than all the Angels, your most high power overshadowed her most humble spirit as well as her most holy body to prevent each from being oppressed by the sublime light of your august glory. Referring to

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her seeing the Angel who also was resplendent, the Church says: *Expavescit virgo de lumine; And the Virgin trembled at the light.* Invested with your light,⁵³⁶ O Divine⁵³⁷ Word, [180] this Prince had to assure this Daughter, Mother and Spouse that she had found grace before her Father, her Son and her Spouse whose supereminent power overshadows Her. The Spirit, who is purely God, performs this marvel that is incomprehensible to pure creatures as well as ineffable to all created spirits. Such being the case, with greater reason I say with the Prophet Zacharias:

Sileat omnis caro a facie Domini; quia consurrexit de habitaculo sancto suo.

Let all flesh be silent at the presence of the Lord; for he is risen up out of his holy habitation. (Zach 2:13)

⁵³⁹CHAPTER 47

The inexplicable favors and delightful caresses that the Divine Goodness showered upon my soul so that these blessings of sweetness might forestall the tears⁵⁴⁰ and bitterness resulting from my mother's death.

Your omniscient wisdom had foreseen and provided for my strong reaction to the lengthy illness that caused my mother's death.⁵⁴¹ To dispose me for these sufferings, You⁵⁴² chose to charm me holily by showering torrents of delight within my soul, continually entertaining it with fascinating illustrations. Thus, I was impelled to tell You: "Lord, how could this passage be true: 'The living will not see me'? I live on earth

FRANÇOISE GRAVIER'S COPY

⁵³⁶Add: which I may even call *vestments* || ⁵³⁷Om. Divine || ⁵³⁸Om. in accord || ⁵³⁹Var. **46** || ⁵⁴⁰Var. and the flames || ⁵⁴¹Var. the illness of my mother from which she died || ⁵⁴²Var. U. chose ||

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on life's way, and You allow me [180] to see and enjoy the delights of the next life!"

"My daughter, there are exceptions to general rules. Although you may tell me that I am infallible Truth—as is the case—that this expression is literal, I tell you that the soul which, through the privilege of love,⁵⁴³ leads a holy life by participation does not live by its natural life alone and may be excepted. By a⁵⁴⁴ concession, it sees Me because it lives this holy life that the divine anointing has imparted to it. I am as good as I am powerful and free to do whatever pleases my Love in heaven and on earth. It sees fit to have you experience in advance the blessings of heavenly glory and for Me to incline the heavens of my favors towards you so that you may say:

Quam bonus Israel Deus his, qui recto sunt corde!"

Truly God is good, Israel, to the pure of heart! (Ps 72:1)

On the Feast of the Three Kings in 1626, after You had granted me various favors proceeding from one same source of charity, it pleased You this year to set your seal upon all the favors You had given me. These gifts were the treasures of your Cross with which your infinite merits gratified me to the extent that a Spouse and Divine Beloved would be pleased to enrich his spouse to excess with a dilection⁵⁴⁵ stronger than death. Allowing me to see your Cross sealed in red, You told me: "My daughter, behold my riches placed in inventory and sealed by my Blood. These are my treasures that I give you."

Later, You told me about the marvels of [182] religious life and of your Order in particular. You prophesied to me⁵⁴⁶ that, for it to be more glorious, it would experience great contradictions and almost universal

FRANÇOISE GRAVIER'S COPY

⁵⁴³Om. of love || ⁵⁴⁴Add: loving || ⁵⁴⁵Var. lovingly and divinely dear, able to enrich by the excess of yours || ⁵⁴⁶Om. You prophesied to me that ||

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rejection from all kinds of people of both high and low status, religious and seculars, in imitation of the contradictions and rejection that St. Joseph, your Blessed Mother and You endured at the Crib, in Egypt, in Judea and upon Calvary. However, after these sufferings, we would possess a share in the glory You had enjoyed ever since your Ascension. You had the glory of your Holy Name carried to distant lands. The glory of this Order was to extend to different nations from which You would gather your daughters into this Order that is blessed by your Father. He wishes to extend it to different parts of the earth. In this same month of January, You addressed the following words to me:

Postula a me et dabo tibi gentes hereditatem tuam et possessionem tuam terminos terræ.

Ask of me and I will give you the nations for an inheritance and the ends of the earth for your possession. (Ps 2:8)

This You said after telling me that I was the Mount Sion where your Divine Father had constituted and established You as King to preach your loving precepts there.

On the ninth of March 1626, You called my mother to You, delivering her from the afflictions of this life. First, You showed me a starry place which your goodness had prepared for her, allowing her [183] to be seen after her death by Dame Anne, widow of the late Barbillon. She appeared as a burning bush that had preserved its verdure without being consumed by the fire that burns up so many others. She possessed the highest degree of chastity possible for a married woman, for my father had lived in Paris twenty years without seeing her, so positive was he of her virtue. One day she told me that your goodness had granted her so much grace that she had no thought or feeling except for what her modesty and consideration for me allowed her to express although in such veiled terms that a special understanding was necessary to comprehend. She added: "It would be a heavy burden for me to be obliged to do what I no longer think about; your father's residing in Paris makes me so sad for our children. If he were to take them all, I would be very happy to live in

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liberty as a young woman. Yet, not my will be done, O my God!"⁵⁴⁷

In all the afflictions You sent or permitted her to have, she would exclaim to herself: *Gloria Patri et Filio*, adding: "Holy Mother of God, great Mother of God, I commend myself to you!" In addition, she died as she had lived, after having [184] received all the sacraments during her illness which began on the Feast of St. Michael and terminated on⁵⁴⁸ March 9th. She made her confession and received Communion a number of times. The prayers for the dying were offered for her more than once,⁵⁴⁹ because she had many convulsions during this illness. Also, her contrition, devotion and patience elicited edification as well as admiration in those who visited her. By your Providence, I went to see her on the evening of her final day. This was unusual for me, because at other times when she was considered to be apparently more seriously ill, I would arrive early. On this particular evening; she seemed to be so much better than on the other days. Thus, arrangements had not been made to have a Sister remain with her or that the doctor should be summoned.

You inspired me, O my Lord and my God, so that I could be near her, although she refused to allow me to do anything that embarrassed her. She feared I would become ill. Instead, she asked my sisters to render these services to her. Such a course pained me,⁵⁵⁰ but I deprived myself of this satisfaction in order not to upset her, although I felt that it was my duty if only she had consented. She wounded me to the quick by telling me: "My daughter, I am all alone!" "Mother, my uncle, my three sisters and your servant are here with you!" "Ah, my daughter, you are not!" "Dear Mother, had you told me [185] how you felt, I would have stayed during your illness as Our Lord certainly would have wanted. You have shown that you love Him by having allowed me to enter the Congregation which fact did not prevent me from coming to visit you as is my duty."

FRANÇOISE GRAVIER'S COPY

⁵⁴⁷Om. for my father [...] oh, my God! ||⁵⁴⁸Om. and terminated on ||⁵⁴⁹Om. The prayers [...] than once ||⁵⁵⁰Var. This afflicted my spirit ||

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Having conversed with her a little, I took three steps away from her bed to allow her to rest. However, your Providence, having prepared her one for eternity in glory, did not allow her to have any in this life.

Feeling an overwhelmingly stifling abdominal pain, she said to me: "My daughter, draw near me, and let us pray the litanies of the great Mother of God." She asked me to begin and responded with so much fervor that, when she no longer did so, I continued because she hardly had any pulse left. As she expired, she raised her right hand in an attempt to make the Sign of the Cross. Thus, I offered the prayers that are a farewell to the soul. My tears witnessed to Your Majesty that I was a daughter of this mother who loved me more than all her other children. My heart kept telling You: "She loved You more than she did me, more than her very life or anything created. I entrust her to You as You entrusted yours to St. John. I commit my Mother into [186] your hands. Place me in those of your all-powerful One. Give Her to me as a Mother."

From this bed of pain, I became aware of a most wonderful, sweet scent that symbolized for me that my mother was your good odor. You were crowning her with the roses and lilies that You had produced from so many thorns, because, without any exaggeration, when she was twelve years of age, You restored her to life through the intercession of St. Claude, as she related to me several times. After a shroud had been placed over her, as one does the dead, her mother cried out: "St. Claude, please bring back my daughter!" My grandmother's faith was heard so as to preserve for me a mother whose memory is held in benediction by those who know her as I do, although this causes me embarrassment when I consider her virtue and my imperfections. I closed the eyes and received the last breath of her who, after You, gave me life, air, breath and sight by giving me birth. Nonetheless, nature demands its tribute after all, which was a slight fainting spell for me. I signaled with my hand⁵⁵¹ that nothing

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⁵⁵¹Om. with my hand ||

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should be given me, because I was afraid that it might be midnight, and this would prevent me from receiving Communion. I was sure that, as You had fortified me while she was expiring, I might [187] courageously render her these⁵⁵² final respects, You would strengthen me to receive You. I offered⁵⁵³ this Communion as suffrage for her so that, should she be subjected to your justice, it might assist her by having You Yourself offer the merits of your Passion for her.

You heard my prayer, but I did not feel I should pray to renounce all these overwhelming feelings of mourning because of this loss. I am ashamed to say that your love in me was not strong enough to lead me to renounce natural feelings. Your Providence used time to heal this wound. It caused me humiliation and showed without doubt that I had no virtue, just as I had always felt it to be the case, no matter what obligation I had to do so, because I had received so much grace from your pure goodness. Each time I visited her tomb, my eyes became two rivulets.⁵⁵⁴ At night, when I remembered her, this continued to be the case.

Daily my father's fury intensified. At each mail delivery, a letter arrived from him that caused my spirit to be doubly afflicted. He definitely wanted me to return home to take care of matters as his first-born so that I might free him from the responsibility,⁵⁵⁵ and he might continue his stay [188] in Paris. This You did not want to happen. As for me, I did not desire to desert your daughters, my sisters according to the spirit,⁵⁵⁶ for his who are my sisters according to the flesh. Dear Love, I spent almost two years in sufferings known to You alone which You did not wish to remove until You took me from Roanne. Then it was that I resisted leaving it.

FRANÇOISE GRAVIER'S COPY

⁵⁵²Var. my || ⁵⁵³Add: the indulgence of || ⁵⁵⁴Add: of tears || ⁵⁵⁵Add: and that || ⁵⁵⁶Add: and ||

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My confessor advised me to go to Lyons to request Monseigneur Miron to approve the Congregation; my repugnance for making this voyage to which the Lord, by his gentle goodness, persuaded me to submit.

Your Providence used the great Jubilee for which my confessor took the occasion to tell me to go to Lyons to speak to Monseigneur Miron who was arriving for the Jubilee to take possession of the Archbishopric. "My daughter,⁵⁵⁸ the Jubilee will serve as an excuse for your plan. If you make no progress, it cannot be said that you went there for the foundation, because we can say that you went to obtain⁵⁵⁹ the indulgences of the Jubilee. If God blesses your journey, we will have our desire." I found this reasoning to be judicious and very good, but was very averse to taking the journey.

Since my confessor told me to ask your advice when I received Communion, I did so. You withdrew my soul from its own inclinations by drawing it to You in a loving ecstasy. [189] By eliciting a mild enthusiasm in it, You persuaded me gently to consent to make this voyage. You showed me a dolphin that was apparently dying on the sand at the water's edge. I said to You: "Lord, what do You wish to tell me by this vision?" "My daughter, as this dolphin would die away from its element and nourishment, I say to you that, if I could die right now, I would do so. If you choose to go to Lyons, you would restore Me to my element and nourishment which is the establishment of the Order for which I have commissioned you, for such is my good pleasure." "Dear Love, I do not wish to resist You. Even though I am poorly disposed in body and spirit and feel a repugnance to do so, I will depart just as soon

FRANÇOISE GRAVIER'S COPY

⁵⁵⁷Var. 47 || ⁵⁵⁸Add: he said to me || ⁵⁵⁹Var. for ||

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as we find companions." That is what I did. Because I had fever,⁵⁶⁰ the roads troubled me a little, but I forced myself because of my confidence in You. Your will and not my own was my motivation. [190]

We arrived⁵⁶¹ on the eve of your triumphant Ascension or either two days prior to it. There were three days in which we might gain the Jubilee indulgence. Monseigneur Miron arrived the same day that we did. We were scheduled to visit him⁵⁶² on Tuesday of Pentecost, a date he had assigned to Madame de Chevière for us. This lady requested Monsieur le Comte d'Eveine to present me. She told him that she, Madame de Beauregard and Madame de Chanron, her sister, would accompany me. Monsieur le Comte d'Eveine feared that Monseigneur Miron would not do anything. He told me that he considered it preferable for me to return, because, if Monseigneur were to refuse, the matter might be dropped, whereas in his absence I might be treated more positively.

I was prompted by your goodness to go there, for I recalled that a few days prior to this, I had had a dream about a bishop consecrating a church in which I entered while he was writing the alphabet. When he finished, he gave me Holy Communion which was at the tip of his [191] pastoral staff, and he invited me to request whatever I desired of him. When Monsignor d'Eveine told me that,⁵⁶³ I was in St. John's Church, facing the altar over which there is a picture of St. Ignatius, martyr, to whom I was praying. I requested him to help me and to protect the two daughters who were searching to promote the glory of Him who was his love. For the Lord and to be his⁵⁶⁴ wheat, St. Ignatius opted to be torn to shreds by the animals' teeth. He even yearned for torments from the demons to help him rejoice in Him whom he loved, that is to say, You, O my Divine Savior.

FRANÇOISE GRAVIER'S COPY

⁵⁶⁰Var. the roads bothered me || ⁵⁶¹Add: in Lyons || ⁵⁶²Var. waiting until || ⁵⁶³Var. that I should return || ⁵⁶⁴Add: pure ||

JEANNE'S ORIGINAL DRAFT

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Monseigneur Miron interviewed me and had me carefully questioned by his confessor; he approved the Congregation while waiting for His Holiness to establish the Order entirely.

Backed by this protection and trusting in your goodness towards us in which I had great confidence, I entered the archbishopric with Monsieur d'Eveine and a number of women to see Monseigneur Miron. He had assembled a Council to consult on all matters of his diocese. He wanted everyone to remain firm in rejecting any new institutes. He had added this article which he wished to be inviolably observed. [192]

That is what caused Monsieur d'Eveine to think that I would make no progress, since he knew that the Archbishop had added it in order to reject our Institute which he had heard of by way of rumor. My fear of a refusal and its consequences, that I thought would be rather harsh, might have astounded me, considering likewise all those who were gazing at me in the room. I had taken the last place from which Monseigneur called me forth to approach him so that he might question me.⁵⁶⁶ He asked how it had happened that I planned to establish a new order.⁵⁶⁷ Were there not enough in the Church which he would prefer to reform? At this discourse, I responded by giving him the letter written by my confessor. I was mortified when he read it aloud, for it related a number of the favors your Majesty had given me to encourage me to undertake this foundation. He perceived that these praises embarrassed me and said to me: "My daughter, I am at your service. Whenever you wish, I will privately hear your confession." [193]

Monsieur d'Evein dreaded that he might use this excuse to speak

FRANÇOISE GRAVIER'S COPY

⁵⁶⁵Var. 48 || ⁵⁶⁶Var. to question me, asking || ⁵⁶⁷Add: and ||

JEANNE'S ORIGINAL DRAFT

to me privately the better to reject my proposal and take me by surprise. He asked that this be delayed until the following day, which was accorded by Monseigneur who told Rev. Father Morin of the Oratory, who was his confessor, to accompany him while he questioned me. This took about three hours. I saw and acknowledged, O Divine Providence, that You gave me a mouth with which to express your lights⁵⁶⁸ to which this prelate stated that, contrary to his own judgment, he felt drawn to promote this Institute which he recognized to be a project of your wisdom that surpassed that of mankind. He commissioned Father Morin to examine me a number of times more after him and to be sure to do so exactly by all the rules that could help ascertain whether or not this project were truly from the Holy Spirit.

This priest overlooked nothing. He strove to confuse me to see if what I was telling him were not something from lessons learned through various repetitions. He saw that this was not the case and assured Monseigneur Miron that he was convinced that it was from your Holy Spirit [194] Himself. He said to me: "My daughter, if this project came only from you, since I am one of the bishops opposed to new Institutes, I would dismiss you, but, because it is from God, I approve your Congregation for Roanne⁵⁶⁹ because that is what you have requested. Have Reverend Fathers Milieu and Maillant formulate a petition, and I will sign it." That is what the priests did, and he signed and sealed it. However,⁵⁷⁰ upon seeing that the Archbishop appointed the Reverend Fathers rectors and prefects of the College of Roanne to direct this Congregation, Father Milieu said to me: "Since Monseigneur the Archbishop is favorable towards you, request him to approve having the Congregation in this city of Lyons where you could advance better than in Roanne. His presence would authorize you to do so." Reverend Father Bensse of the Oratory and Madame de Chevreière agreed with this opinion. When Monseigneur Miron saw me approaching him, he said:

FRANÇOISE GRAVIER'S COPY

⁵⁶⁸Add: to the narration of which ||⁵⁶⁹Var. since || ⁵⁷⁰Add: these priests ||

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"My daughter, if you would like to have a place with your companions in the carriage [195] of my nephew, the Protonotary, just tell me and I will instruct him to take you to Roanne." I was so naïve in my simplicity that I replied: "Monseigneur, I will ask my confessor if he thinks that that is all right."

My confessor, not knowing anything about the reactions of the Reverend Fathers Milieu and Bense, told me that Monseigneur Miron was honoring me tremendously and that I should accept his offer. However, when I went to tell him so, your Providence allowed two of the gentlemen belonging to the retinue of Monsignor, his nephew, to be stricken by a persistent and serious fever. Upset by this misfortune, the prelate told me: "My daughter, if you are in a hurry to leave, take my carriage, and, if you find any acquaintances, take them along with you."⁵⁷¹ Thanking him for his kindness, I replied that I would wait as long as he wished and that, if he agreed, I would remain in Lyons. At this, he told me: "My daughter, I certainly would prefer that and even more today than tomorrow. If you can arrange to do so, I would be very happy. [196] You would have to find an appropriate house in which to accommodate your Congregation." "I will search for one, Monseigneur!"⁵⁷²

Wonderful Providence! When I went to the district of St. George to dine with Madame Colombe, a widow who had invited me that morning, she mentioned that there was a house available where the Sisters of Saint Claire had lived. It could very well serve to accommodate us. I went to examine it. While I was there, Your Majesty told me:

Hæc requies mea: hic habitabo quoniam elegi eam.
Zion is my resting place forever; in her will I dwell, for I prefer her. (Ps 132:14)

FRANÇOISE GRAVIER'S COPY

⁵⁷¹Var. if you find any acquaintances, take them along with you in my stagecoach ||⁵⁷²Add: which was not difficult to find ||

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Later I recalled the promises of Saint Claire and Saint Theresa and of the holy mountain You had shown me two days after I left my father's house, as I have before stated.

Favoring me in every way, Monseigneur Miron told me: "My daughter, if a new Order could be founded without a Bull, I would establish yours. Except for the fact that, a few days ago, I requested Monsieigneur Cardinal Spade to propose in Rome that it would be better to reform the old Orders than to permit the establishment of new ones, I would personally go to Rome. I am not humble enough to submit a retraction in three-days' time. My advice is that you should send a request to His Holiness⁵⁷³ for him to [197] have the Congregation of Religious to consider the matter. If things turn out as you say, later⁵⁷⁴ the Congregation⁵⁷⁵ may request that it be under the authority of the bishop, and the recognized Bull will be sent to me. I promise that as soon as that happens, I will promulgate it." In September 1627, he had to go to Paris where he remained a number of months; in fact, nearly a year. During his absence, we had just a few young women without means. My father, who was in Roanne, said that he would wait and see if I requested my inheritance from my mother's assets to show me the treatment of a father whose anger continued to seethe. This was despite the fact that I was not culpable except in having followed your inspirations. I thought it better to be patient and to place a veil over these tempests.

FRANÇOISE GRAVIER'S COPY

⁵⁷³Var. The Pope will || ⁵⁷⁴Om. later || ⁵⁷⁵Var. your request asks ||

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**God's promises to me at different times on behalf of their
Most Christian Majesties to bless their offspring and the
King's armed services by signal victories.**

Your⁵⁷⁷ Majesty did not abandon me, and⁵⁷⁸ your wisdom gently disposed my spirit for all the events that You allowed to transpire. The day after the Feast of St. Michael in 1627, Reverend Father Voisin came to request me to pray for their Most Christian Majesties so that it would please You to fulfill your promises to me between the years 1621 to 1625 regarding them. It was in 1621 that the Reverend Fathers Coton and Jacquinot had urged me to pray fervently for their Majesties to have offspring and to bless our King's armed services. You gave me to understand that You accepted my prayer and⁵⁷⁹ that [198] You would enable his campaign to be like a sharp arrow and his sword very powerful. On his behalf, You explained a part of Psalm 44 to me, assuring me that You would give him victory over his enemies. Kings and their kingdoms would give way before his armies, which you would bless. Also, for the love of St. Louis, his grandfather, and in memory of the mercy of Henry IV, his father, he would have children. Since everything is present to You, they were already born to him in your idea.⁵⁸⁰ You loved Louis XIII, because he despised evil and loved justice. You had anointed him and would straightway anoint him with the oil of jubilation above the other kings, his confederates. Your Right Hand would lead him marvelously. A number of times, You repeated verses from this Psalm to me like the following:

*Accingere gladio tuo super femur tuum, potentissime, Sagittae
tuae accutae, populi sub te cadent in corda inimicorum regis.
Dilexisti justitiam, et odisti iniquitatem: propterea unxit te Deus*

FRANÇOISE GRAVIER'S COPY

⁵⁷⁵Var. 49 || ⁵⁷⁷Add: Divine || ⁵⁷⁸Om. and || ⁵⁷⁹Om. and || ⁵⁸⁰Add: telling me that ||

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JEANNE'S ORIGINAL DRAFT

Deus tuus oleo lætitiæ præ consortibus tuis. Pro patribus tuis nati sunt tibi filii.

Gird your sword upon your thigh, O mighty one! In your splendor and your majesty ride on triumphant. Your arrows are sharp; peoples are subject to you; the king's enemies lose heart. You love justice and hate wickedness; therefore God, your God, has anointed you with the oil of gladness above your fellow kings. The place of your fathers your sons shall have.

(Ps 45: 4, 6, 8, 17a Am. B.)

Several times, You allowed me to see St. Michael, the great General of your heavenly army, who accompanies him and assists⁵⁸¹ those who are his. In 1621-1622, You told me that he would subdue the heretics. On the eve of the Feast of St. Lawrence in 1622, as I prayed to you to hasten these victories and⁵⁸² to send peace as soon as possible, [199] I pointed out to You that this young king had never enjoyed the respite of⁵⁸³ repose ever since he had fallen heir to the sceptre. As I prayed thus to You, You showed me Louis XIII like an eagle wearing a helmet, and said to me: "My daughter, see this king who is an eagle. He will not rest until he has vanquished his enemies and humbled his rebellious subjects, namely, the heretics. He wants to make them see the Sun of truth contained in the Catholic faith. There will be no peace for a long time."

At different times, your light, O my God, made me perceive a number of marvels concerning your king. I have been digressing. I had stated that Archbishop Miron went to Paris in September 1627 and that, after his departure in this same month and year, 1627, Rev. Father Voisin came to see me the next day to urge me to pray to your goodness to fulfill your promises to me, which I had confided to him. He was passing through Roanne by order of his uncle, Rev. Father Jean de Villard, my confessor. The said Father Voisin, who is still very much alive, recalled very well especially the tree of fleur-de-lys I had seen. He had told me:

FRANÇOISE GRAVIER'S COPY

⁵⁸¹Var. helps, accompanies and seats || ⁵⁸²Om. and || ⁵⁸³Add: royal ||

JEANNE'S ORIGINAL DRAFT

"My daughter, this tree represents the offspring of Louis XIII." [200] He had also added: "Urge Our Lord to keep the promises He made you about their Majesties. When shall we have this tree bud forth and our Queen give birth to a Dauphin for France? On Sunday, October 3rd, I will come say Mass for you."⁵⁸⁴ "Father, go to Madame de Chassant's home. That is where you will find me," for at that time, I did not observe the cloister.

On the morning of October 3, 1627, while at my oratory in my room, I was elevated by a suspension, during which I prayed to You for their Majesties. I said to You: "Lord, let our King have descendants; make our Queen fruitful." You responded to this prayer: "I will magnify my mercy on your Queen. I will visit her as I did Saint Elizabeth, making her a mother. I have pity on the humiliations of this good Princess." As You told me this,⁵⁸⁵ my spirit thrilled with joy during⁵⁸⁶ this suspension. However, not to fail in my promise to Rev. Father Voisin,⁵⁸⁷ I left my room to attend Mass at Notre Dame de Chassaut. I recalled what the priest had told me several days before: "Be sure to discern whether it is God who is speaking to you or your own inclination." [201] At this, I began to fear that I might be mistaken. As I reached⁵⁸⁸ the entrance of the chapel of Notre Dame de Chassaut, I understood: "Upon whom should my Spirit rest if not upon whoever is humble before Me and whoever trembles at my words:

Ad quem autem respiciam, nisi ad pauperculum, et contritum spiritu, et trementem sermones meos?

This is the one whom I approve: the lowly and afflicted man who trembles at my word. (Is 66:2c)

At the center of the church, I understood:

FRANÇOISE GRAVIER'S COPY

⁵⁸⁴ Add: I said to him || ⁵⁸⁵ Var. When You said this to me || ⁵⁸⁶ Var. in || ⁵⁸⁷ Add: I exerted a great effort and || ⁵⁸⁸ Var. When I was at ||

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Justus germinabit sicut lilium.

He shall blossom like the lily. (Hos 14:6)

"My daughter, Louis the Just shall be as fruitful as the lily and shall flourish in my sight." As I knelt near the Communion rail, I felt a gentle rapture, the sweetness of which caused my spirit to undergo a holy ecstasy. During this time, You showed me a sword surrounded by rays like those⁵⁸⁹ surrounding the heads of saints, known as halos. Their colors resembled the different ones of the rainbow. A heavenly power held aloft the sword; it was encased in a sheath of black velvet. You told me: "My daughter, this is the sword of Louis⁵⁹⁰ which will be victorious at La Rochelle." I did not know that the King was attacking La Rochelle. Later, I felt⁵⁹¹ a ray different from the ordinary one; it came from the tabernacle that enclosed the Blessed Sacrament. From it, I understood: "I wish to feed among the lilies. I will establish my Order after the victories and blessings I will give the King and [202] Queen."

Coming out of this ecstasy, I went to the confessional. Rev. Father Voisin had heard all the Sisters' confessions. He waited for me, but, as I was preparing myself, I was seized by a loving assault that deprived me of speech. ⁵⁹²Father patiently waited until this rapture had passed. He wanted to know what had happened. After I told him, he promised to keep it secret until the time your Majesty would fulfill your⁵⁹³ promises. Reverend Fathers Jacquinot, de Meaux, Voisin and Gibalin, who are still living, have heard about what I am recording here. They saw it written in various notebooks besides having heard it from me personally before the events occurred. Father Voisin did not see all the notebooks as the others did who kept them without any scruple. Some told me that they lost them, burnt them or even had had them stolen. When I returned from Paris, there was a great deal I could have said about this. Upon my arrival from Avignon, Sister Françoise, my secretary, wept because my papers

FRANÇOISE GRAVIER'S COPY

⁵⁸⁹Add: that are placed ||⁵⁹⁰Add: 13 || ⁵⁹¹Add: and saw || ⁵⁹²Add: Reverend ||⁵⁹³Var. these ||

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JEANNE'S ORIGINAL DRAFT

had been taken away. As for me, I was indifferent to this as I still am.

All the rest of this year 1627, your goodness shared so many marvels with me and let me know a number on behalf of the King that it would take me too long to describe. The following night, October 4, on the east side, I saw three suns which You gave me to understand was a sign that the Three Divine Persons would direct the King's span of life as They did for Josue in ancient times. On another day in the same year,⁵⁹⁴ I saw heaven armed all in silver so as to assist the King's campaign. A few days before the Feast of All Saints, I was [203] assured a number of times regarding the graces You would give our King. You said to me: "My daughter, I will vanquish Buckingham." St. Martin testified to me that soon he would assist the King in taking possession of the place where he is the patron.

One day in October, I think about the 24th, I was in St. Denis Chapel which is now⁵⁹⁵ dedicated to Saint Genevieve. As I recalled that St. Denis is the patron of France and Saint Genevieve the patroness of Paris, I entrusted our King and his campaign to them. Great St. Michael offered his services to take care of this for me, as he did at the time of Jeanne la Pucelle. He said that he wanted to lead me in spirit to the Lord of Armies who would send the rod of his power from Sion to make his enemies not only his footstool but also that of Louis XIII, who would repair the ruination caused by heretics when they demolished Catholic churches. Although at the present time He allowed this King to endure the terrible effects of war, He would later grant him victory. This great Prince of the Living God's armies promised me considerable assistance for the King.⁵⁹⁶ Thus, a number of times on November 1, 1627, I assembled my young boarders as innocent children in your sight, Divine Lamb, to urge them to pray that You might be the Conquering Lion over

FRANÇOISE GRAVIER'S COPY

⁵⁹⁴Add: 1627 || ⁵⁹⁵Var. On October 15, 1627, when I was in the chapel of Saint Denis of the Minime Fathers of Lyons which is also. || ⁵⁹⁶Add: that I could not enumerate ||

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Buckingham.

On the evening of the 5th of the month, while I was at recreation with the Sisters, I felt You calling me to prayer.⁵⁹⁷ I said to You: "Lord, since You have called me to prayer, I beg You not to delay in giving victory to our King. Fling your arrows into my breast and allow him to be victorious!" Transported by fervor, I told You: "I trust in You that he will establish your Order!" When I came to from this rapture,⁵⁹⁸ my fervor prompted me to predict that the King would establish your Order. Dispose everything in such a way that he may know about the promise that zeal prompted me to make for him so that he might triumph for your glory and the salvation of souls. I entrust this and everything else to your Providence." [204]

This all-flaming Seraphim, Prince of your entire heavenly Army,⁵⁹⁹ has often appeared to me to encourage me to pursue your intentions for the foundation of your Order. Your Divine Majesty entrusted to him the overseeing and responsibility for protecting it and me, in particular. Likewise, he appeared to me in different ways ever since You told me that he would protect me as your paradise of delights. You said that he would prevent any love for creatures to dominate my spirit and⁶⁰⁰ that, with the sword of your word, he would terrify all my enemies. The form he almost always takes is that of a brilliant light that makes me greatly recollected and joyous in You. As I previously stated, it pleased You to tell me that You had given him to me as one of my instructors and that he would produce for me lights and effusions whereby he would teach me great mysteries by overthrowing my enemies. He would also make the inferior part remain in its place while the superior part, enlightened by celestial rays, would steadily contemplate your adorable goodness.

FRANÇOISE GRAVIER'S COPY

⁵⁹⁷Add: I was in solitude || ⁵⁹⁸Add: What have I done, dear Love? || ⁵⁹⁹Var. Legions || ⁶⁰⁰Om. and ||

JEANNE'S ORIGINAL DRAFT

⁶⁰¹51

At two different times, Our Lord predicted Monseigneur Miron's death to me; soon afterwards, I left for Paris. How this God of goodness consoled me for this death after which I requested of Him that His Eminence be our Archbishop.

During a suspension one day in the same year, when I was in the church of the discalced Carmelites,⁶⁰² You said to me: "My daughter,

Percutiam pastorem, et dispergentur oves gregis.

I will strike the shepherd and the sheep will be dispersed.

(Mk 14:27c)

[205] At these words, I was filled with dread and addressed You thus: "What, Lord! By striking our shepherd, You will divide your flock, our Congregation?" "Do not worry about this blow, my daughter. It will cause you to go to Paris." The next year, on April 29th or 30th, being in the chapel of the Minime Fathers,⁶⁰³ I became enraptured. During this time, You said to me directly:

Percutiam pastorem et dispergentur oves gregis.

I will strike the shepherd and the sheep will be dispersed.

(Mk 14:27c)

This second time,⁶⁰⁴ my heart felt divided or wounded. "My

FRANÇOISE GRAVIER'S COPY

⁶⁰¹Var. 50 || ⁶⁰²Var. One day in the same year, while I was in the church of the discalced Carmelites, I was caught up in a rapture during which || ⁶⁰³Var. On April 29th or 30th of the year 1628, in the chapel of St. Denis and St. Genevieve belonging to the Minime Fathers || ⁶⁰⁴Var. At this repetition ||

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Beloved,⁶⁰⁵ I already feel dispersed; this Archbishop favors me in every way, and You are taking him away from me." "My daughter, you will go⁶⁰⁶ to Paris." I had to resign myself to this blow because You so willed it. I wrote him⁶⁰⁷ what You had told me so that he might prepare himself,⁶⁰⁸ for I did not conceal anything You⁶⁰⁹ had meant for him. He accepted it as coming from You, declaring to me that he humbled his soul before your powerful Hand, according to the advice of your Vicar General, St. Peter:

Humiliamini igitur sub potenti manu Dei, un vos exaltet in tempore visitationis.

Bow humbly under God's mighty hand, so that in due time he may lift you high. (1 Peter 5:6)

The distressing time of this visitation approached which was the plague that You had resolved to send to Lyons. For a number of months,⁶¹⁰ the verses, antiphons and lessons of the Office of the Dead were my ejaculatory prayers. I wrote my pastor on May 5th [206] about what You had told me. This was quite painful to do, but, since it was your will, I had to resign myself to it.⁶¹¹ Shortly thereafter, he returned to his diocese, showing me his desire to comply with Your will in everything. On the Eve of the Feast of St. Ignatius,⁶¹² the last day of July, Reverend Fathers Milieu and Arnoux arrived to invite him to the solemn ceremony.⁶¹³ As I was with him, he told them: "My Fathers, these daughters must importunate Rome. If God allows me the grace to live, I will gladly complete⁶¹⁴ the transactions required.⁶¹⁵ My daughter, what can I do to make you happy?"⁶¹⁶ Overwhelmed by his generosity,⁶¹⁷ I said to him: "Monseigneur, you have been so gracious to me that I am embarrassed. Our Lord wants to give

FRANÇOISE GRAVIER'S COPY

⁶⁰⁵Add: I said to You || ⁶⁰⁶Var. You must go || ⁶⁰⁷Add: on May 5, 1628 || ⁶⁰⁸Add: for death || ⁶⁰⁹Var. had told me to relate || ⁶¹⁰Add: before You sent this scourge || ⁶¹¹Var. my soul endured affliction, but, since it was your will, as I have already stated, I had to resign myself to it. In a short while, Monseigneur Miron returned || ⁶¹²Add: 1628 || ⁶¹³Add: of their feast || ⁶¹⁴Var. promulgate their Bull || ⁶¹⁵Add: Then, addressing me, he said: || ⁶¹⁶Var. to serve you || ⁶¹⁷Var. embarrassed by these kind offers||

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your crown⁶¹⁸ to someone else!" He sensed that I had other things to tell him. He insisted that I should not be afraid of anything, for I should feel confident that he would be pleased by anything⁶¹⁹ I would tell him in your Name.⁶²⁰ He deeply wished to fulfill better whatever he had neglected to do;⁶²¹ he would certainly try to profit by the things about which I would inform him. "My daughter,⁶²² I do so want to assist you in any small way I can." After that day, I never saw him [207] again.

On August 5th, I was at the *Petit Forêt* with Mademoiselle Particelle to speak to Rev. Fathers Pontiam and Irénée, Capucin priests who are still living⁶²³ and who were here, I think, for their Chapter or for the families of these convents.⁶²⁴ That is when we were notified that Monseigneur Miron was at the *Déserte*, suffering from apoplexy. Recalling what You had told me, I was resigned to your will. "Lord, You willed and do will it, and I will remain quiet!" Father Pontiam said to me: "What, my daughter! You healed me when the doctors had given up on me in Roanne, and you allow your good shepherd, who is so favorable towards you, to die?" "Father, there are times when the Lord wants us to oppose something with tears, just as Moses did,⁶²⁵ to pray that He may allow conditional standstills and that we proceed as King Ezechias had done. Twice I opposed the judgment of the doctors for both Your Reverence and for Father de Meaux, Jesuit. With inexpressible groanings, the Holy Spirit prayed within me. He prompted me to pray with great simplicity for what He willed to grant me through goodness. Now [208] I am unable to pray, no matter what loss may be entailed for me. My Shepherd must leave me and I must accept the divine decree, not only with resignation but also with detachment."

That night, as I was praying to You for him, You led me to Mount Thabor to dissipate any displeasure by means of your glory, for I am not

FRANÇOISE GRAVIER'S COPY

⁶¹⁸Var. the crown for making this foundation || ⁶¹⁹Add: and everything || ⁶²⁰Add: adding that || ⁶²¹Add: in the past || ⁶²²Add: he told me in an excess of goodness || ⁶²³Om. who are still living || ⁶²⁴Om. or for the families of those in these convents || ⁶²⁵Om. that we should oppose something as Moses did ||

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ungrateful. Everyone who knew how zealous this prelate had been on my behalf keenly sympathized with me over my loss. However, when they had spoken to our Sisters, they were consoled. The former said to them: "Our Mother trusts in God; she is resigned to his decrees. He has called Monseigneur Miron to Himself, and she accepts his will. She is very obligated to him and is praying for his soul. She trusts in God, her Helper." Dear Love, from the time You told me that You would deprive me of this prelate, I prayed that You would give us the Archbishop of Aix, who is now His Eminence. You let me understand that I would have him, but that, like Jephte's daughters, I was destined for sacrifice.

I interpreted this positively, because You did not then allow me to understand how I would be sacrificed. Experience taught me the meaning which was not to weep over my virginity together with my companions, but instead⁶²⁶ for the long delay in consecrating it to You by solemn vows⁶²⁷ which would occur whenever You willed. I adore your Providence that arranges everything for the best. My most Eminent Prelate has apparently⁶²⁸ raised the throne of your glory upon the theatre of our weakness which You fortified by patience. I did not complain of⁶²⁹ these trials except to You and to him, because that is what You willed. My reply to those who declared that it was too great a test for the constancy of young women was:⁶³⁰ The heart of His Eminence is in the hands of God like the division of the waters, to incline them wherever He wills.

Salutare tuum expectabo Domine.

I long for your deliverance, O Lord! (Gen 49:18)

Now and then, I adore the tip of this rod that will flourish for the blessing of your Order, the fulfillment of which I have no doubt.⁶³¹ [209]

FRANÇOISE GRAVIER'S COPY

⁶²⁶Var. indeed || ⁶²⁷Var. because this would transpire || ⁶²⁸Om. apparently || ⁶²⁹Var. about the || ⁶³⁰Var. that || ⁶³¹Add: imitating Jacob: *et adoravit fastigium viræ est; and worshipped God, leaning on the head of his staff* (Heb 11:21b) ||

JEANNE'S ORIGINAL DRAFT

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Due to the plague, the Reverend Fathers Milieu and Arnoux advised me to leave Lyons and go to Paris, verifying Our Lord's prediction. Occurrences during this voyage.

At the end of August, the plague was so terrible and widespread that the entire city⁶³² seemed to be afflicted. With the shepherd struck down, the sheep were dispersed and made desolate by this scourge which your just rigor allowed in order to make us repent. But, alas, my Savior, people did not improve; You were not appeased by penance. It was only by your goodness that, according to the Prophet, You remembered your mercy in your just anger. Without it, an entire part of earth would have been consumed. If the land is desolate, it is because people do not bear in mind their obligations to your charity. Many fled to the country to escape this scourge and not to obtain the fruit worthy of repentance.

Converte nos Deus salutaris noster: et averte iram tuam a nobis.

Restore us, O God our savior, and abandon your displeasure against us. (Ps 84:5)

In the month of September, the city air⁶³³ was completely infected. One could⁶³⁴ see only the dead or the sick who assisted the dying. The cart carrying the dead was in constant use. Our Sisters, numbering six in all, feared the contagion. Three insisted that I leave,⁶³⁵ the other three were opposed to this. The latter stated that Your Providence had chosen me to establish the Order [210] and would preserve me from this evil. The former declared that to do so would be to risk not only my person but the entire Order with me.⁶³⁶ It was like tempting God to do miracles⁶³⁷ while

FRANÇOISE GRAVIER'S COPY

⁶³²Add: of Lyons || ⁶³³Add: of Lyons || ⁶³⁴Add: almost || ⁶³⁵Add: the city || ⁶³⁶Add: and that || ⁶³⁷Var. marvels ||

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being able to avoid this danger through prudence. If I were to fall ill, they would all take care of me, and thus the entire community would be infected.⁶³⁸ Who, then, would take care of the boarders who loved me⁶³⁹ and would certainly insist on visiting me!

Remaining calm, I considered the evils from which this poor city suffered,⁶⁴⁰ the divisions that self-love, prudence and charity elicited in the spirit of our Sisters. I remained almost as detached as insensible until the night of September 10th–11th when the desolation of those near Ainay awoke me by their cries which I could hear from my room. My eyes, that until then were unable to shed a tear, witnessed to your Majesty that I sympathized with the common disaster. I begged You to have pity upon your people. With David, I could certainly say that perhaps I was the criminal who caused this⁶⁴¹ affliction, but You did not want this sword to strike me down.

Through Reverend Fathers Milieu and Arnoux, You ordered me to leave Lyons. Father Arnoux wrote to Father Jacquinot in Paris to counsel me to go there. [211] While waiting,⁶⁴² I was to accept the offer of Monsieur and Madame de Pure to take me to Bermon. Near this chateau, there were Sisters who were neither cloistered nor instructed about their duties to be faithful to You. They were basically good and, by speaking to them, I could help them become devout. Added to these⁶⁴³ considerations, obedience prompted me to resolve to leave Lyons.

On the Feast of the Exaltation of the Holy Cross, two of our Sisters came to accompany me as far as Holy Cross Church where I desired to go with the one who⁶⁴⁴ was to accompany me to Paris. After⁶⁴⁵ adoring the Holy Cross, these two Sisters bade me farewell. One of them had already contracted the disease when she kissed me goodbye, for she told me that she had a headache and was dizzy. Her sadness over my absence could

FRANÇOISE GRAVIER'S COPY

⁶³⁸Add: in addition || ⁶³⁹Add: so deeply || ⁶⁴⁰Add: and || ⁶⁴¹Add: general || ⁶⁴²Add: He told me that || ⁶⁴³Add: pious || ⁶⁴⁴Var. should accompany me on the trip to || ⁶⁴⁵Var. we had adored ||

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have provoked this.⁶⁴⁶ I insisted that they rejoice, emphasizing that it was through obedience that I was being separated from them. The other was very grieved; she⁶⁴⁷ was not stricken until three weeks later. The former, who was⁶⁴⁸ a niece of Rev. Father Irénée d'Avalon, Capucin, died within six days and the other within a few weeks. [212]

I remained at Bermon until the end of October,⁶⁴⁹ visiting the Sisters of Dorieux who lacked instruction. They had good inclinations; their simplicity made me hope that your Providence would take special care of them. That is what happened, because You withdrew them from that place, where they could not receive instruction, to place them at the Antiquaille, in the Visitation Convent.⁶⁵⁰ I was so happy when I learned about the good fortune that your Providence conceded them for which I thanked You with all my heart. Around the Feast of All Saints, Monsieur de Pure told me that he wished to take us there personally. This was after he had read the letters that Reverend Father Jacquinot had written urging me to go to Paris, or perhaps it was in accordance with the advice of Reverend Father Arnoux. We sailed along the Loire River about two leagues from Roanne.⁶⁵¹ We were unable to pass that region because the plague existed in a number of homes.

Dear Love of my heart, must I always feel repugnance for undertaking the voyages ordered me by your Providence? In this boat, I felt as though I were in a galley and that my spirit was being forcibly dragged by unbearable chains.⁶⁵² I shed many tears when I could be alone in a corner of the boat, where others [213] thought I was at prayer. These were my food day and night. I ate so little that it was a marvel that I could remain upright, but I could no longer eat, having to exert great effort to swallow the little that I took. A stomach condition due to other infirmities

FRANÇOISE GRAVIER'S COPY

⁶⁴⁶Om. Her sadness [...] caused this. || ⁶⁴⁷Om. was very grieved; she || ⁶⁴⁸Om. who was || ⁶⁴⁹Add: often || ⁶⁵⁰Add: of Saint Mary || ⁶⁵¹Add: where || ⁶⁵²Var. with chains of violence ||

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affected me almost the entire time I was on the river. Thus, I had to stop in Orleans, urging Monsieur de Pure to notify Reverend Father Jacquinot about the matter. He had requested Reverend Father Ignace de Reine, Rector of the College of the Society,⁶⁵³ to permit me to remain a few days in Orleans. The latter did not receive the letter until after he had already detained me through concern and charity. He was glad to have foreseen what would be requested by Father Jacquinot, then Superior of the St. Louis house of professed in Paris.

I remained seventeen days in Orleans where the attentions of Rev. Father Rector were so great that I was embarrassed. He arranged for me to visit some of the devout ladies and gentlemen of the city. The Criminal Lieutenant offered to defray all the expenses for my voyage and my seventeen days sojourn here. The Father Rector told me: "My daughter, do not refuse Mr. Omin's offer. All the priests of our College wanted us to accommodate you, but Monsieur insisted that we permit him this [214] honor during these seventeen days." This gracious Rector⁶⁵⁴ daily conversed with me about spiritual matters. Finally, he said: "My daughter, in my opinion, you are the one whom God favors the most on earth. Since I have been speaking to you, I have been freed from a trouble⁶⁵⁵ that has turned my hair completely white although I am still young. Nothing could assuage this ordeal, neither a retreat nor interior or⁶⁵⁶ exterior mortification. I marvel at the purity with which God has privileged you that emanates to those who deal with you."

Dearest Love, I well recognize that You are the One who granted these favors to the priest and delivered him after having tested him for so long,⁶⁵⁷ for he has been faithful to You. Your just goodness chose to give him the crown, since he was at the end of his course, having combatted valiantly.

FRANÇOISE GRAVIER'S COPY

⁶⁵³Add: of Jesus || ⁶⁵⁴Om. Rector || ⁶⁵⁵Add: of spirit || ⁶⁵⁶Var. and || ⁶⁵⁷Add: for a number of years ||

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On the Feast of Saint Catherine, virgin and martyr, after gaining the plenary indulgence, he died a saintly death. He was lucid, his mind filled by your light, his will enflamed by your [215] divine love. He edified all the priests and brothers who witnessed his death. Rev. Father de Lingendes was fortunate to be passing⁶⁵⁸ through Orleans on his way to preach in Tours. He told me that if your mercy granted him the grace to die with such devotion like Reverend Father Ignace, whose memory is held in benediction, he would be completely consoled in that final hour.

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My arrival in Paris and the great fear of the people that this foundation would diminish the importance of the others; nothing was spared to prevent its success to the extent that I was urged to leave this royal city, but Divine Providence retained me there.

I arrived in Paris on the Eve of the Feast of the Apostle Saint Andrew. Everything was a trial to my spirit. I tried to greet the Holy Cross together with this great saint. The house prepared for us was on St. Andrew's Street adjoining the Lyons Hotel. I went to St. Andrew's Church where You were in exposition. Mademoiselle Guilloire was kind enough to take me there. I could not help but weep from the very moment I knelt to adore You. I said to You: "I adore You and thank You for bringing me all the way⁶⁶⁰ to Paris as You promised. I know very well that I am to suffer and find crosses here. I left Lyons on the Feast of the Exaltation of your⁶⁶¹ Cross. I do not refuse any that You have destined for me. My father is in this city. I dread what he will make me endure. Please give me the courage or dispose his spirit to your will, for he is still very

FRANÇOISE GRAVIER'S COPY

⁶⁵⁸Var. passing through there || ⁶⁵⁹Var. 52 || ⁶⁶⁰Om. all the way || ⁶⁶¹Add: Holy ||

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furious with me for having left his house in obedience to your orders." By your goodness, he mellowed. He did not treat me as roughly [216] as he had threatened in his letters to me.⁶⁶² I did not request anything of him for my sustenance, because I feared he would tell me to return to his house.

Mademoiselle Guilloire furnished everything we needed until fifteen days before Easter. I turned to You when I learned that she planned to do so only until this time. I said to You: "I left Lyons with two *pistols* [gold coins—ten francs each] which I spent in Bermon to purchase the provisions needed to send our Sisters. You have provided me with everything. As long as the Hebrews had flour in Egypt, You did not let any manna fall, but as soon as they lacked flour,⁶⁶³ You sent this bread from heaven. I trust in your Providence. I came to the place You designated for me."

Your goodness proved its care of me by giving me Madame de la Rocheguyon who loved me as a daughter. However, at the outset she could give me nothing because she did not control her property, but had to depend, together with her *retinue*, upon Mademoiselle de Longueville, her aunt. She asked me to pray to You that she might receive her dowry. A short time later, this occurred, and she rented a house for us on Holy Thursday 1629. Through great Providence, the rent was paid for three years, [217] as I shall later explain.

When I awoke the next day which was Good Friday, I saw a winepress that I was to turn all alone for some days. A short while prior to this, I had kept in mind the words:

Collegerunt consilium adversus Jesum.

They held a consultation against Jesus. (Mt 27:1)

FRANÇOISE GRAVIER'S COPY

⁶⁶²Om. by letter to me ||⁶⁶³Var. it ||

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I said to You: "Lord, who is it that is now holding a council against You and your Order?" I was unaware that the great reputation which the⁶⁶⁴ Father Rector of Orleans had promoted for me in Orleans⁶⁶⁵ had reached the attention of Mademoiselle de Sainte Beuve through the conversation of Monsieur de Montry to whom the said priest had recounted the marvels of grace You gave me. She became very fearful that the renown of a new Order might diminish that of the Ursulines of whom she was the foundress.

She had Rev. Father de la Tour, Jesuit, and others summoned, who were her friends, for she was the foundress⁶⁶⁶ of the novitiate of the Society⁶⁶⁷ in Faubourg St. Germain. She complained to them about Rev. Father Jacquinot. She maintained that he had arranged for a young woman to come from Lyons to Paris to establish Jesuitesses under his protection and guidance. This new Institute threatened to attract all the young women to the disadvantage of the other convents. This sufficed⁶⁶⁸ to prompt three or four priests to write to Reverend Father General, informing him that Reverend Father Jacquinot aimed to establish Jesuitesses and that this was contrary [218] to the goal of St. Ignatius and of the entire Society. Mademoiselle de St. Beuve, being the foundress of their novitiate, opposed such a foundation. She planned to refer the matter to the Procurator General, her nephew, and would also have recourse to the Archbishop of Paris to oppose its establishment. Moreover, she would arrange to petition the Keeper of the Seals, Monsieur de Marillac, to refuse recognition to this innovation. In addition, all the people of Paris were crying out against new orders, and they already possessed an aversion for the Jesuits with whose merits they were unacquainted. Practically all who lived in this royal⁶⁶⁹ city were their enemies.

All this more than sufficed to keep Reverend Father Jacquinot from assisting the one whom he had directed because it was your good

FRANÇOISE GRAVIER'S COPY

⁶⁶⁴Add: Reverend || ⁶⁶⁵Var. in this city || ⁶⁶⁶Add: also || ⁶⁶⁷Add: of Jesus || ⁶⁶⁸Var. It sufficed to say this || ⁶⁶⁹Om. royal ||

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pleasure. On Thursday during the Octave of Easter, letters arrived from Rome, prohibiting any dealings whatsoever with this Institute that was so prejudicial to the Society [of Jesus] as was being stated and, apparently, even to the Republic. The advice given in charity was to withdraw from this unknown young woman and not to provide her with any guidance, abandoning her to all the trouble that a young woman would suffer whose father did not love her any more. All this because she adhered to the counsel of the Jesuit Fathers through your inspiration.

Dear Love, your Providence prompted me to request Reverend Father de Lingendes to direct my Spiritual Exercises, because he lived closer than Father Jacquinot. [219] Since Father de Lingendes was preaching at St. Benoît's, I told him that Father Jacquinot would want him to hear my confession and direct my Spiritual Exercises before he returned to his house of profession. "Father, since I have to turn the winepress all alone, I must prepare for it by making the Exercises." I began them on either Easter Monday or Tuesday. On this Monday or Tuesday,⁶⁷⁰ during a suspension, as I assisted at Mass in the chapel of the Great Augustinians, I saw a powerful arm emerging from the clouds. Father de Lingendes told me that he agreed⁶⁷¹ and that the winepress was my contrition for my faults, for I had made a general confession to him to dispose myself for suffering. He pointed out that the words of a council held against You did not refer to the time You were on earth, but to the present time. He reminded me that in 1627 or 1628, You had prompted me to write to Reverend Father Benoît, who then belonged to the Oratory but is presently the Secretary of St. Nizier. By my letter, I had notified him that when I would go to Paris, there would be much agitation almost like that caused when your Majesty entered the temple of Jerusalem:

*Et cum intrasset Ierosolymam, commota est universa civitas:
Quis est hic?*

FRANÇOISE GRAVIER'S COPY

⁶⁷⁰Om. On this Monday or Tuesday || ⁶⁷¹Add: that I make the Exercises ||

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As he entered Jerusalem the whole city was stirred to its depths, demanding, "Who is this?" (Mt 21:10)

Rev. Father de Lingendes said nothing about this⁶⁷² to me. On⁶⁷³ Friday after the Octave of Easter, he heard from Reverend Father Ignace Armand about the letters from Rome. He was extremely afflicted by them because he thought I was being abandoned by [220] all my priest directors. He told Father Armand: "My Father, I have only three more days to remain in this College. On Monday, I shall return to the house of the professed. I beg your Reverence not to be displeased if I tell you that I have received this obedience from Reverend Father Jacquinot who is my Superior." Nevertheless, he sent for me to come⁶⁷⁴ see him at the College in Clermont, since he could not come that Friday to give me my meditations in my room. His companion, who had noticed that there was an extraordinary degree of sadness in this priest, told my companion that Reverend Father de Lingendes had sighed with impatience almost the whole day, that he had not studied at all and that something was bothering him which could not be determined. I was observing silence, as required by the Exercises, and was unaware of what the brother had told my companion.⁶⁷⁶

Father Lingendes had already received this news from Rome,⁶⁷⁷ but, since he had been called, he came to me concealing his worry until I had given him an account of my prayer. Then he said to me: "Well, now,⁶⁷⁸ are you prepared to turn the winepress all alone and to endure the greatest cross you have ever had in your entire life? [221] I did not want to tell you about it this evening because you would be too upset."⁶⁷⁹ "Father, it would have upset me more if you had not told me about it. Don't you know that we women are at times bothered more by fear than by any misfortune when it comes to light?" "My daughter, it is that now you will

FRANÇOISE GRAVIER'S COPY

⁶⁷²Om. about this || ⁶⁷³Var. until || ⁶⁷⁴Var. to go || ⁶⁷⁵Om. on that Friday || ⁶⁷⁶Om. His companion, who had observed [...] to my companion. || ⁶⁷⁷Var. he was very upset by this news from Rome || ⁶⁷⁸Add: my daughter || ⁶⁷⁹Var. he did not want to tell me so on this evening, I said to him ||

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no longer have any of our priests available to you, because of the prohibition against helping you that has arrived from Rome! ⁶⁸⁰Father Jacquinot, whom I have not yet seen since these letters were received, has been forbidden by the Reverend Father General to help you. Reverend Father Filleau, Provincial, and ⁶⁸¹Reverend Father Armand have received the same order. After three days, I may no longer speak to you. What have you to say⁶⁸² about this cross?"

"My Father,⁶⁸³ it is great, but I have a God who is greater still!" "You are acting very bravely, but tomorrow and on the other days, this courage will subside." "Father, if your Reverence assures me that all the understandings I have had, which I have shared with you, are not illusions, as all your priests who have directed me from my childhood have assured me, I do not fear this cross. With God, I can do all things. He will give me the courage and the power. [222] However, since you have not yet received the prohibition to counsel me, do so and I will observe it."

"My daughter, do not leave Paris, despite whatever advice you are given. Should it even happen that, through human respect in the presence of our own priests, I myself tell you to return to Lyons, do not do so. That would be advice from me given under duress due to the malice of the time, not to mention envious persons. I will see⁶⁸⁴ Father Jacquinot and give him my opinion. You have not yet taken the vow of obedience.⁶⁸⁵ Our priests cannot expect you to submit to those who command and counsel you against their convictions in order to humor those who are certainly determined to oppose you."⁶⁸⁶

"My Father, it makes me unhappy to cause you trouble, but what will be said by those who know that I have always obeyed and followed

FRANÇOISE GRAVIER'S COPY

⁶⁸⁰Add: Reverend || ⁶⁸¹Om. The Reverend Father Filleau, Provincial, and || ⁶⁸²Add: my daughter || ⁶⁸³Om. My Father || ⁶⁸⁴Add: Reverend || ⁶⁸⁵Add: and || ⁶⁸⁶Add: He told me other things that would take too long to recount here. I said to him: ||

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the advice of Reverend Father Jacquinot? I could avail myself of the authority of my father, now that he is kindly disposed towards me, to say that he does not want me to leave Paris⁶⁸⁷ just to please Mademoiselle de Sainte Beuve and certain Jesuit priests." [223] "My daughter, this idea is excellent! Carry it out. Your father will undoubtedly feel his honor to be held in question. He possesses both the authority and the gallantry with which to detain you, if you tell him that you are being urged to abandon your pursuits and the plans of God, whose Providence, I notice, has enabled you to rent a large house for three years.⁶⁸⁸ If possible, take care that Madame de la Rocheguyon does not become alarmed, especially if she learns that our Society is abandoning you.

"I will strongly call to Father Jacquinot's attention the damage that this abandonment will have upon your reputation and God's plan. People could then say that we considered you to be under illusion and that the discretion attributed to us has made us withdraw from directing you without saying anything." He told me these things and others⁶⁸⁹ of a similar nature⁶⁹⁰ after which I took leave of him to go engage in prayer as required by my Exercises.

Dear Love, I said to You,⁶⁹¹ have I been presumptuous in instituting an Order through an ambitious desire, or have You, [224] through incomparable goodness, inspired and destined me for this work? If it is I, O my Lord, do not be afraid, if I may so speak, to humiliate me in time, for this fault would be more through ignorance than malice. In Lyons, I protested that I was not seeking my own glory when someone tried to dissuade me from pursuing it lest I fail. I was told: "If you were known only in Roanne, the humiliation would not be so great." I replied that I would be satisfied to be humiliated not only in Lyons, but also in Rome;⁶⁹² indeed, throughout the entire world for love of You. At the present time,

FRANÇOISE GRAVIER'S COPY

⁶⁸⁷Add: for it would not be appropriate || ⁶⁸⁸Var. undoubtedly his honor will be stung. Since he has the authority and the courage to do so, he will detain you if you tell him that you are being urged to abandon your objectives and project. || ⁶⁸⁹Var. many things or similar ones || ⁶⁹⁰Om. of a similar nature || ⁶⁹¹Var. and I, is it I who have || ⁶⁹²Var. and in Roanne, but ||

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I feel the grace and courage to undergo even universal ignominy before all types of persons. Your goodness has granted me this sentiment and not my own merits.

Upon uttering these words, I felt acute pain in my heart, as though a large stone had been placed upon my breast. Two lone tears came to my eyes which I offered to You, restraining them with your help. I told You: "Lord, it reminds me of Gamaliel's discourse when there was a move [225] to prohibit your Apostles to preach your glory. Gamaliel addressed the Jews:

Discedite ab hominibus istis, et sinite illos: quoniam si est ex hominibus consilium hoc, aut opus, dissolvetur: si vero ex Deo est, non poteritis dissolvere illud, ne forte et Deo repugnare inveniamini.

My advice is that you have nothing to do with these men. Let them alone. If their purpose or activity is human in its origins, it will destroy itself. If, on the other hand, it comes from God, you will not be able to destroy them without fighting God himself."

(Acts 5:38b-39)

"My daughter, this undertaking does not come from you nor from men. It is mine. I allow you to be abandoned by everyone so that I may carry out my plan,⁶⁹³ for I accomplish marvels all by Myself. When I assumed your⁶⁹⁴ nature, I did so without the human hypostasis, but supporting it, rather, by my Divine Person. This mystery of my ineffable Incarnation is divinely operated without any other authority than the divine. My Mother expressed it well when she said that she did not know man. Taught in the school of heaven, Gabriel informed my Mother that the Holy Spirit would supervene within her⁶⁹⁵ and the power of the Most High would overshadow her in the conception and birth of the One who

FRANÇOISE GRAVIER'S COPY

⁶⁹³ Add: it is I who || ⁶⁹⁴ Var. our || ⁶⁹⁴ Var. our || ⁶⁹⁵ Om. her and that [...] supervene in ||

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is indivisibly the Son of God and her⁶⁹⁶ own; and I am He." At these words, who would not become enraptured and confident in You? I also told You later:

Dominus illuminatio mea, et salus mea, quem timebo? Dominus protector vitæ meæ, a quo trepidabo?

The Lord is my light and my salvation; whom should I fear? The Lord is my life's refuge; of whom should I be afraid?

(Ps 26:1) [226]

Dear Love, since You are my light, my salvation, my protector and my life, what have I to fear? My divine illumination, my eternal salvation, my protector in grace and my spiritual as well as eternal life, what does it matter to me to lose the corporal and temporal one! I love You more than my own welfare. I love You for love of You Yourself and not for any benefit of my own. As I was getting into bed on Saturday, which was the following day, You enveloped me with light, saying to me: "My daughter, You will have Me in the Blessed Sacrament. Do not be afraid. Contradictions will make you like Joseph. Envy will cause you to become elevated in my Church, even higher than he was in Egypt, because I wish to use this means whereby to give you graces and glory."

On Reverend Father de Lingendes' return to the house of the professed members, he was astounded to learn that Father Jacquinot had held a consultation on the prohibitions made by the Father General. Three of the consultors were the same ones who had written the report to Rome. The only thing he asked for was their opinion to which Father Jacquinot added his. I did not know that they were Mademoiselle de Sainte Beuve's secretaries. The conclusion was to arrange to prohibit any of the priests from the three houses in Paris to be involved in these matters and to advise this young woman to return from whence she had come. Father Jacquinot

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⁶⁹⁶Var. your ll

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seemed to be the most resolute in this rigorous treatment of a young woman who would have gone through a thousand seas to [227] obey him.

Dear Love, St. Peter expressed it well when, through fear of a servant, he said he did not know You. This priest was to be excused. Without his being guilty, all the priests could report him directly to Rome a second time. If I may so dare to speak, it is that he overlooked the influence that the⁶⁹⁷ priests of this Society possess by submitting their reasons, considering that the Father General had been badly misinformed. It certainly was never my intention to establish Jesuitesses nor to be detrimental to other religious, but to add my bark to theirs in charity so as to withdraw young women to the safe port of religious life. Thus, the nets of your grace could carefully embrace them in the sea of the world from which they could never leave unless aided by fisherwomen, just as fish are taken out by fishermen. Because their inclinations are not captured by nets, they are attracted to one Order or another. God grants them the freedom to choose the one they prefer.

I went to see Father Jacquinot who let me understand that he wished to obey the letters from Rome and to adhere to whatever was decided at the meeting. I said to him: "And you are abandoning me, my Father? Have you no authority to write to the Father Assistant?" "My daughter, one must obey." "Is it to me, my Father, that you are enjoining obedience?"⁶⁹⁸ [228] "No, my daughter." "⁶⁹⁹I am saying this to you, because I would like to know from your Reverence if this prohibition obliges you to give me advice that is contrary to whatever you gave me prior to this, and if you do not think that this project is of God." "Yes, my daughter,⁷⁰⁰ it does not come from you. I am perturbed that hearts are so lacking in zeal that they wish to set limits to God's plans for his glory. Poor innocent one! Must these narrow hearts cause you to suffer and obligate me to tell you not to come see me any more!"⁷⁰¹ "Then, I withdraw

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⁶⁹⁷ Add: reverend || ⁶⁹⁸ Add: I said || ⁶⁹⁹ Add: My Father || ⁷⁰⁰ Add: he said to me || ⁷⁰¹ Add: My Father ||

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my freedom that, without taking any vow, I had placed in your care, since you are bound, and you cannot give me any counsel except what is contrary to God's plan for me." "My daughter, write to Father Assistant about how you are being treated. Complain about me, and do not come see me until he has replied concerning the matter."

At these words, he was overwhelmed and his eyes filled with tears.⁷⁰² "My Father, I am not complaining unreasonably. Your severity is somewhat cruel. Goodbye, my Father! I am leaving Egypt; I shall return to Israel." This farewell was a tearful one. He told me: "⁷⁰³Go to Reverend Father de Vaillat, who is my friend, and tell him that I [229] beg him to give you a priest." Unable to find him, I went to a confessional where the Reverend Father Superior was hearing confessions. He was Father Ignace de Jésus-Maria a very devout priest. I did not ask his name, but someone⁷⁰⁴ informed me later. I returned there; this priest extended great kindness to me.

On the evening of the 2nd, after these three months of abandonment by men, Reverend Father de Lingendes sent me a message to return to St. Louis, because Reverend Father General had been satisfied with the letters written him by which he learned that neither Father Jacquinot nor I wished to establish Jesuitesses, nor did we intend to be prejudicial to the Ursuline Sisters whom Mademoiselle de Sainte Beuve had founded. I went to see Father Jacquinot, omitting to tell him that he had been influenced by human respect, that he could very well have submitted his opinion to Rome before conducting the council, that two or three of his counsellors were precisely the ones who had written to Rome, that one of them had mentioned the situation to Madame Quisquant, who protested to him about the fact that the Society had abandoned a young woman who had come to Paris at their command. "It was our Father Superior who had her come," replied this priest, "and then he did not have the courage to stand by her!"

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⁷⁰²Add: I replied || ⁷⁰³Add: My daughter, || ⁷⁰⁴Var. a devout young woman ||

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Father Jacquinot wanted me to give him the name of this priest, but I refused, fearing that he would humiliate him. I told him that You, O my God, had allowed me to experience this three-month abandonment to show your extraordinary protection over me.

Monsieur de Montreil, doctor of the Sorbonne and pastor of St. Sulpice, came to visit me, for I lived in the suburb St. Germain and was thus his parishioner. He exhibited great politeness and unswerving charity in offering me his services, all of which I considered to be a great blessing. I made my confession to him and told him about the understandings your goodness had granted me. He read my writings on the *Canticles* which I had prepared in your honor. After considering and examining the graces You had elevated my understanding to grasp, he was so greatly astonished that he declared that your Majesty had placed in my head such a clear and solid library of knowledge that it certainly could not be doubted that it was obviously the finger of God that was writing and expressing these marvelous lights in my spirit. He gave an attestation that Fathers de Lingendes and Morin did not have before the Bull was sent to Rome, which confirmed what he had told me personally a number of times.

On the second Sunday after Easter, while in the confessional, I was filled with inexpressible delight, which thrilled me to the point of ecstasy. During this time, I heard your goodness telling me: "My daughter, you will lose nothing. To an eminent degree will you have what others wish to wrest from you."

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The marvelous consolations that the Incarnate Word gave me during my abandonment by people and the delightful conversations that were almost continuous.

For three months I did not speak to Reverend Father Jacquinot, during which time your charitable goodness remained with me day and night, pouring torrents of delight⁷⁰⁶ into all the powers of my soul. Because both heart and body⁷⁰⁷ languished due to the superabundant favors You chose to communicate to me, I said to You: Lord, it is enough! It is too much, if I may so speak to You. Keep [230] these delectable⁷⁰⁸ delights for Yourself, if You do not want me to die⁷⁰⁹ of joy. My heart cannot sustain them without my dying.

Permit me to tell You that my death could then be attributed to sadness, to my being abandoned by people rather than to the joy of being favored by a divinely-loving God whose excess of love robs me of life.⁷¹⁰ Let them not say: "Deprived of created consolations, she died from heart-break, despite the confidence she showed in Him who accompanies those who endure tribulation for love of Him!"⁷¹¹ Be mindful of the glory due your Name. In your eyes, my death would be precious, for You deign to be with me while You cause me to die from joy due to your delightful favors. However,⁷¹² if others think that my death would be due to sadness, such ideas would not promote any praise for your glory⁷¹³ in whoever would be ignorant of the causes of my death. Why wait until the Last Judgment to let them know about your love for her who, although unworthy, would show by her life that these favors are⁷¹⁴ purely from [231] Divine Goodness that is self-communicating? Were I to die in such

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⁷⁰⁵Var. 53 || ⁷⁰⁶Om. torrents of delights || ⁷⁰⁷Var. body and my heart || ⁷⁰⁸Var. marvelous || ⁷⁰⁹Var. expire from || ⁷¹⁰Add: Dear Love || ⁷¹¹Add: Dearest Love || ⁷¹²Om. However, || ⁷¹³Var. if it is divulged by people who ignore || ⁷¹⁴Var. proceed ||

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an excess⁷¹⁵ of rejoicing, my soul could declare to creatures who are capable of understanding your liberalities here below that the inability to receive in oneself the plenitude of your redoubled joys would impel the soul to leave the body. To rejoice in your immensity, it would freely choose to have no further delay. You are my life, and to die for You is gain, the most advantageous one that could happen to me.

Let us live, my heart, so as to be able to declare with David:⁷¹⁶

Custodit Dominus omnes diligentes se; Laudationem Domini loquetur os meum: et benedicat omnis caro nomini sancto eius in sæculum, et in sæculum sæculi. Lauda anima mea Dominum, laudabo in vita mea: psallam Deo meo quamdiu fuero.

The Lord keeps all who love him; May my mouth speak the praise of the Lord, and may all flesh bless his holy name forever and ever. I will praise the Lord all my life; I will sing praise to my God while I live. (Ps 144:20a, 21; 145:2)

Do not place your confidence in people; in them, there is no salvation:

Exibit spiritus eius, et revertetur in terram suam: in illa die peribunt omnes cogitationes eorum. Beatus, cuius Deus Jacob adiutor eius, spes eius in Domino: qui fecit cælum et terram, mare, et omnia, quæ in eis sunt.

When his spirit departs he returns to his earth; on that day his plans perish. Happy he whose help is the God of Jacob, whose hope is in the Lord, his God. Who made heaven and earth, the sea and all that is in them. (Ps 145:4-6)

It is He who is faithful in keeping his promises, which He fulfills

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⁷¹⁵Om. in such an excess || ⁷¹⁶Var. the Royal Prophet ||

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completely, taking pity on those who endure injuries and scorn⁷¹⁷ for love of Him. He is the nourishment of those who place their thoughts in Him.⁷¹⁸ If men seem bound by apparent authority, He unbinds them by veritable power, and when the spirit that [232] trusts in him seems to be disheartened and dissipated in thought according to men's judgment, He will reunite and sustain it by elevating it to Himself. He welcomes souls that are like pilgrims on earth rather than those who call themselves inhabitants by right:

Dominus custodit advenas, pupillum, et viduam suscipiet. Tibi derelictus est pauper: orphano tu eris adiutor.

The Lord keeps all who love him, but all the wicked he will destroy. On you the unfortunate man depends; of the fatherless you are the helper. (Ps 145:20; 10:14b)

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⁷¹⁷Var. scorn and injuries || ⁷¹⁸*Qui custodit veritatem in sæculum facit iudicium injuriam patientibus: Dominus solvit compeditos: Dominus illuminat cæcos, Dominus erigit elisos, Dominus custodit advenas, pupillum, et viduam suscipiet. Who keeps faith forever, secures justice for the oppressed, The Lord sets captives free; the Lord gives sight to the blind. The Lord protects strangers; the fatherless and the widow he sustains. (Ps 145:7-9) He receives the souls that are pilgrims in this life, which is the land of the dying, who consider themselves its inhabitants. Dear daughter, do not fear these contradictions; say to Me with David: *Tibi derelictus est pauper; orphano tu eris adiutor. On you the unfortunate man depends; of the fatherless you are the helper. (Ps 10:14)* Dearest Love, I have experienced all these texts. As a poor orphan, I have recourse to You who deign to help me. You will sustain me, a stranger in this great city from which others wish me to depart because I have come to promote your glory. When he praised You, the blind man to whom You gave sight was cast out of the synagogue. This divinely-instructed blind man responded directly to those who ignored your eternal Being, your two births: the eternal one in the bosom of your Father and the temporal one in the womb of your Blessed Mother. He said to them: *In hoc enim mirabile est quia vos nescitis unde sit, et aparuit oculos meos: A sæculo non est auditum quia quis aperuit cæci nati. Nisi esset hic a Deo, non poterat facere quidquam. You do not know where he comes from, yet he opened my eyes. It is unheard of that anyone ever gave sight to a person blind from birth. If this man were not from God, he could never have done such a thing. (Jn 9:30, 32-33)* Lord, I could apply the same words on behalf of your cause to those who oppose your glory. When You were pleased to illuminate me with your divine splendors, I did not know your lights nor the reasons prompting You to grant me these graces: *A sæculo non est auditum; It is unheard of* that, by your blessings, You forestalled someone who merited it less or was more unworthy than I, were You not God whose wisdom and goodness essentially tend towards these communications, because You desire to give Yourself as a good Sovereign to the lowly.*

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Dear Love, I have experienced all these texts. As a poor orphan, I have recourse to You who deign to help me. You protect me, a stranger in this city from which people want me to depart. It is because I have come here to extend your glory. The man blind from birth whose sight You restored was cast out of the synagogue because he praised You. He replied to those who through malice remained ignorant of your eternal Being, your two admirably adorable births, your lineage and the place from which You came to visit them.

In hoc enim mirabile est quia vos nescitis unde sit, et aperuit meos oculos. A sæculo non est auditum quia quis aperuit oculos cæci nati. Nisi esset hic a Deo, non poterat facere quidquam.

You do not know where he comes from, yet he opened my eyes. It is unheard of that anyone ever gave sight to a person blind from birth. If this man were not from God, he could never have done such a thing. (Jn 9:30, 32, 33)

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Otherwise, You would never have favored me thus. Were I to relate to them all the marvels You have done to me, they would tell me, as did the Pharisees to the divinely-enlightened blind man, that I want to teach them. Since I am a young woman, they would interpret this teaching as a sign of vain ambition to be the foundress of a new Order. They would attribute everything to my imagination as initiating the ideas. Dearest Love, those who wish me to depart because I want to promote your glory and not my own do not know that You came to me directly, telling me lovingly: *Tu credis in filium Dei? Do you believe in the Son of God?* (Jn 9:35) Lord, because I see You present by a loving presence, I did not reply: Where is He and I will believe in Him. With full adoration, I adore You. I firmly believe in You and believe that You are the Son of the Living God who has come into this world to enlighten us and give us the life of grace. I believe that You are God of God, Light of Light, true God of true God, begotten and not made, co-equal to and consubstantial with your Divine Father. I will conclude this elaboration because I want to be brief in this narration.

I was saying, Love of mankind, that You became mortal Man to die for each and everyone and that all should say to you with the fervor of Saint Francis: *Amore amoris tui moriar qui amore amoris mei dignatus est mori; I shall die of love for You, who chose to die for love of my love.* But it was a painful death; the one I am presently enduring is extremely delightful. That is what prompts me to ask that You temper these excessive delights and allow me to be crucified. But, what is the source of this audacity towards my Sovereign?

Your love has given it to me, for, without it, the thought of death, since I am so guilty,

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Lord, on behalf of your cause, I could address the same words to those opposed to your glory. When You illuminated me by your divine splendors, I did not understand your lights nor the reason You chose to grant me these graces. From all ages, it is unheard of that by your blessings you predisposed someone [233] who merits it less or is more unworthy than I. If You were not God, whose knowledge is goodness—essential goodness that delights in granting propitious communications to little ones—You would not favor me in this way. Were I to declare your marvels to them, they would reply, as did the Pharisees to the divinely-enlightened blind man, that I wish to teach them. Since I am a woman, they would interpret this teaching as a sign of vanity and an aspiration to be the foundress of a new Order, for which they think that my imagination has invented the ideas.

Those who are trying to expel me because I wish to extend the glory of Jesus are ignorant of the fact that You came to find me and lovingly said to me:

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would cause me such terror and trembling that the faults I have committed before You and against heaven deserve, but, since it pleases You to rejoice and delight my soul by these loving favors, may your will be done in her whom You deign to love, because You are good and infinitely merciful. Although I am unworthy, I accept them, since it is your wish that I magnify You together with your holy and most worthy Mother, rejoicing in You, my Divine Redeemer, praising You for having kindly considered the lowliest of your creatures upon whom to shower your blessings. As insignificant as I am, You can elevate me because your Name is holy and have future generations recognize in me the excess of your favors of which I want them to have a good opinion. With the Wise Man, I declare to all people: *Sentite de Domino in bonitate, et in simplicitate cordis quærite illum: quoniam invenitur ab his, qui non tentant illum: apparet autem eis, qui fidem habent in illo: perversæ enim cogitationis separant a Deo: Love justice, you who judge the earth; think of the Lord in goodness, and seek him in integrity of heart. Because he is found by those who test him not, and he manifests himself to those who do not disbelieve him. For perverse counsels separate a man from God. (Wis 1:1b-3a)*

Ineffable Goodness, your thoughts, which are of peace for me, allowed me to enjoy on earth the delights of heaven in advance. You made my soul a peaceful Jerusalem and your city of Sion in which You dwell in peace, allowing me to know You there through love. I could say that my soul knows You by your light of grace in which I see the rays of the light of glory, since grace in this life is glory begun, just as glory in the next is grace consummated. My soul knew your Majesty to the extent that You allow a journeying soul, enclosed in a mortal body, to know

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Tu credis in Filium Dei?

Do you believe in the Son of God? (Jn 9:35)

Lord, I did not reply: Where is He that I may believe in Him? I see You present by a loving presence and adore You in profound adoration. I firmly believe in You, God of God, Light of light, true God of true God, begotten not made. You were born before the ages and eternally emanate from the substance of your Divine Father. Through love, You came down to assume a body within the pure womb of the Virgin, your Blessed Mother, becoming Man to live among us [234] and to show the excess of love that your Divine Father possesses for mankind. You gave Yourself to save them personally. Indicating your love, all in general and each one in particular should say with St. Francis:

Amore amoris tui moriar qui amore amoris mei dignatus es mori.

I shall die of love for You, who have deigned to die for love of my love.

It ought to be a painful death as yours was for them. The one presently causing me to expire is intensely delightful, prompting me to request You to modify these experiences; allow me to be crucified before I am glorified. From whence springs this audacity in me towards my Sovereign? Your love elicited it in me, for, without it, thoughts of death finding me guilty of wrong-doing would cause me fear and trembling deserved for the faults I have committed before You and against heaven. However, since it pleases You to rejoice and delight my soul, fulfill your will in her who tells You that she loves You. Although unworthy of your favors, she accepts them so as to magnify You together with your Blessed

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You. You are as powerful as You are good and as wise as loving. You delight in combatting with me with darts of goodness which wound me with love. You declare Yourself to be vanquished, and You are the Victor, assuring me that I should fear nothing, for I am your Israelite, pitted strongly against You and because such is your pleasure and kindness. You told me: "My daughter, if my love benefits you without depriving me of my supereminent greatness and sovereign powers, for I always remain the Lord of Armies and the All-powerful God, can you fear people? Who could win out against Me? I, as Lord, assure you that my love strengthens

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Mother, rejoicing in You, my Divine Savior. You have looked kindly upon the lowliness of the lowliest of your creatures so as to fill her with blessings. [235] As insignificant as she is, You can elevate her, because your Name is holy, and cause coming generations to acknowledge your signal mercy towards her, fearing to offend your goodness if they have no positive feelings for it. By searching for You in simplicity of heart, they will find You to be gentleness itself. In the words of Wisdom, I say to them:

Sentite de Domino in bonitate, et in simplicitate cordis quærite illum: quoniam invenitur ab his, qui non tentant illum: apparet autem eis, qui fidem habent in illum: perversæ enim cogitationes separant a Deo.

Love justice, you who judge the earth; think of the Lord in goodness, and seek him in integrity of heart; Because he is found by those who test him not, and he manifests himself to those who do not disbelieve him. For perverse counsels separate a man from God. (Wis 1:1-3a)

Your thoughts, which are thoughts of peace towards me, on earth allow me to enjoy that peace which the saints enjoy in the heavenly Jerusalem, surpassing any earthly experience. My soul seems to be your Sion wherein You dwell with delight. I experienced the declaration of the Prophet-King:

Notus in Judæa Deus: in Israel magnum nomen eius.

God is renowned in Judah, in Israel great is his name. (Ps 75:2)

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you against my justice that chooses to make way for my mercy through the bowels of which the Orient from On High comes to visit you to direct your steps and ways of peace and to make you his peaceful Sion. *Et factus est in pace locus eius: et habitatio eius in Sion. Ibi confregit potentias arcuum, scutum, gladium, et bellum. Illuminans tu mirabiliter a montibus æternis: turbati sunt omnes insipientes corde. In Salem is his abode; his dwelling is in Zion. There he shattered the flashing shafts of the bow, shield and sword, and weapons of war. Resplendent you came, O powerful One, from the everlasting mountains. Despoiled are the stouthearted. (Ps 76:3-6a)*

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My soul knew your Majesty as well as a soul still on life's way and enclosed in a body can possibly do so, praising and proclaiming You as its God who deigns to fortify it. For it to enjoy these lights, You occasionally give it Jacob's advantages, allowing it to be victorious because your love revels in coming through goodness. You let it know that if it is strongly against You, with greater reason it will be against men. You take up your abode in it as expressed in the following:

Et factus est in pace locus eius: et habitatio eius in Sion. Ibi confregit potentias arcuum, scutum, gladium, et bellum.

In Salem is his abode; his dwelling is in Zion. There he shattered the flashing shafts of the bow, shield and sword, and weapons of war. (Ps 75:3-4) [236]

You destroy all weapons aimed against me, not allowing any motion in either my lower or superior parts, illuminating the latter both admirably and thrice-over by the splendors of your Three August Persons. Thus, You show that those who trust in You are holily protected while those presuming to be wise are troubled, for their wisdom is merely that

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My daughter, trusting in Me, your Lord and your God, you can say: *Quare fremuerunt Gentes, et populi meditati sunt inania. Why do the nations rage and the peoples utter folly? (Ps 2:1)* In vain has a meeting been held to prevent the establishment of my Order. *Qui habitabat in cælis irridebit eos: et Dominus subsannabit eos. He who is throned in heaven laughs, the Lord derides them. (Ps 2:4)* A number of times, I have told you that you are my peaceful Sion over which my Father has established me as King. I prefer the doors of this Sion to the tabernacles of Jacob. My daughter, by these doors, you should understand your frankness in relating my marvels without boasting about them nor appropriating anything to yourself that pertains to my glory that I would give no one else. I will dwell within you as in my city of which marvelous things will be said: *Memor ero Rahab, et Babylonis scientium me. I tell of Egypt and Babylon. (Ps 86:4)* The greatest and strongest on earth will know that I delight in you, and the wisest will be filled with shame if they choose to oppose Me. People foreign to you will know Me and come to Me in admiration that I choose to be reborn through you, making a mystical reproduction and a holy extension of my loving Incarnation in the world by means of this Order that is new but ancient in my mind and intentions."

Your goodness told me so many marvels that my soul seemed to emerge from itself through constant marvels and rejoicing. My body seemed to be without the aid of its informing

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of the world which is folly in your consideration. It is to me, dear Love, that You address the following words of the Prophet-King:

Illuminans tu mirabiliter a montibus æternis: turbati sunt omnes insipientes corde.

Resplendent you came, O powerful One, from the everlasting mountains. Despoiled are the stouthearted. (Ps 75:5-6a)

You told me, "My daughter, you can certainly say while trusting in Me:

Quare fremuerunt Gentes, et populi meditati sunt inania?

Why do the nations rage and the peoples utter folly? (Ps 2:1)

"In vain is a council held in order to impede my plan:

Qui habitat in cælis irridebit eos et Dominus subsannabit eos.

He who is throned in heaven laughs, the Lord derides them.

(Ps 2:4)

"I have already told you that from all eternity I have been constituted King of Sion and that you are my Sion, the doors of which I prefer to all the tabernacles of Jacob. Glorious things will be said of you,

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part, which You occupied with superior matters. It was a wonder that my soul did not leave the poor mass it informed, giving little consideration to its necessities. Thus, the body began to complain to You, as was natural, requesting You for a little rest. The soul, that could not completely detest it, said to You: "Lord, allow this body a little relief; allow it sleep." At these words, You said to me: *Propter Sion non tacebo, et propter Jerusalem non quiescam, donec egrediatur ut splendor justus eius, et salvator eius ut lampas accendatur; For Zion's sake I will not be silent, for Jerusalem's sake I will not be quiet, Until her vindication shines forth like the dawn and her victory like a burning torch. Is (62:1) [I mean to give you] a new name; quod os Domini nominabit. Et eris gloriæ in manu Domini, et diadema regni in manu Dei tui. You shall be called by a new name pronounced by the mouth of the Lord. You shall be a glorious crown in the hand of the Lord, a royal diadem held by your God. (Ps 62:2d-4a)* Filling me with rejoicing,

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because you are my city. Peoples unknown to you will approach Me in admiration of the manner in which I have favored you by my being reborn through you, making both a reproduction and a mystical extension of my Incarnation in this new Order."

I was continually engrossed by your goodness which caused me such jubilation that I felt ecstatic and was unable either to eat or sleep. Lord, please allow me to sleep a little. You said to me:

Propter Sion non tacebo, et propter Jerusalem non quiescam, donec egrediatur ut splendor justus eius, et salvator eius ut lampas accendatur.

For Zion's sake I will not be silent, for Jerusalem's sake I will not be quiet until her vindication shines forth like the dawn and her victory like a burning torch. (Is 62:1)

"It will be seen that I belong to you, to justify you and to give you a new title." [237]

Quod os Domini nominabit. Et eris corona gloriae in manu Domini, et diadema regni in manu Dei tui. Non vocaberis ultra Derelicta: sed vocaberis Voluntas mea.

[You shall be called by a new name] pronounced by the mouth of the Lord. You shall be a glorious crown in the hand of the Lord, a royal diadem held by your God. No more shall men call you "Forsaken," but you shall be called "My Delight."

(Ps 62:2d-4a; 4c)

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You told me the rest of this chapter when I called your attention to the danger of my dying from joy by an excessive dilatation of my heart. Dear Love, I well know that You can place and contain two contraries in the same subject, and it would be a great fault to speak to You about rest if I did not want to serve You a long time on earth. No, no, Lord, this is of no use, but I want to tell You to use me. Pardon, Lord; I do not know what I am saying. Do your will and not mine, since You want me to keep vigil in my rejoicing with You: *Gaudens gaudebo in Domino, et exaltabit anima mea in Deo meo. I rejoice heartily in the Lord, in my God is the joy of my soul. (Is 61:10) ||*

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You told me the rest of this chapter, thus rejoicing me immensely. I said to You: My heart expands so much that I could die of joy.

Dear Love, pardon me if I ask You to allow me to repose a little, for otherwise You will have to work a miracle, but why do so unnecessarily? I know that it would be foolish to speak to You in such terms unless I wanted to retain this body whereby to serve You longer. May your Will always be done. Since You want me to keep watch with You and to rejoice by receiving your graces that are holily pleasing, I will it also. My soul, praise your loving Savior:

Gaudens gaudebo in Domino, et exultabit anima mea in Deo meo: quia induit me vestimentis salutis: et indumento iustitiae circumdedit me, quasi sponsam decoratum corona, et quasi sponsam ornatam monilibus suis. Sicut enim terra profert germen suum, et sicut hortus semen suum germinat, sic Dominus Deus germinabit iustitiam, et laudem coram universis Gentibus.

I rejoice heartily in the Lord, in my God is the joy of my soul; For he has clothed me with a robe of salvation, and wrapped me in a mantle of justice, Like a bridegroom adorned with a diadem, like a bride bedecked with her jewels. As the earth brings forth its plants, and a garden makes its growth spring up, So will the Lord God make justice and praise spring up before all the nations.⁷¹⁹ (Is 61:10-11)

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⁷¹⁹See: Appendix 2 II

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⁷²⁰55

Measures taken in Rome to obtain the Bull; the title⁷²¹ of this Order that the Lord had personally named; the Blessed Virgin nourished me by giving me heavenly milk from her holy breasts.

Knowing that Reverend Father General had now been properly informed about my true intentions and that he had written those who had misinformed him that Reverend Father Jacquinot was never guilty of anything contrary to the Jesuit Constitutions or goals of the Society, Reverend Father de Lingendes pleased You by urging me to send a request to Rome in the name of the Duchess, Madame de la Rocheguyon, to petition His Holiness for an [Apostolic] Bull for the establishment. Father de Lingendes advised me to ask Reverend Father Morin of the Oratory to address it to Reverend Father Bertin of their Congregation who was in Rome at the time. Father Bertin assiduously dedicated himself to it. Opposition arose on the part of those sponsoring the foundation of the Sisters of the Blessed Sacrament who wanted to prevent the title of our Institute from being similar to theirs. Father Bertin saw in the Bull to be granted us, as expressed in our request⁷²² to His Holiness, [242] that we

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⁷²⁰Var. 54 || ⁷²¹Var. title of the Order that the Lord wanted to name personally; the Blessed Virgin nurtured me with the sacred milk from her breasts and, through her goodness, my prayers for His Holiness were answered || ⁷²²Var. I experienced these rapturous visits for three months. Your Goodness placed my soul in an earthly paradise in the midst of which You were like the Tree of Life which furnished me with fruit almost constantly. Thus, I exclaimed to myself: *Quam magna multitudo dulcedinis tuæ Domine, quam abscondisti timentibus te. Perfecisti eis, qui sperant in te, in conspectu filiorum hominum. Abscondes eos in abscondito faciei tuæ: a conturbatione hominum. Proteges eos in tabernaculo tuo a contradictione linguarum. Benedictus Dominus: quoniam mirificavit misericordiam suam mihi in civitate munita. Ego autem in te speravi Domine: dixi: Deus meus es tu: in manibus tuis sortes meæ. How great is the goodness, O Lord, which you have in store for those who fear you, and which, toward those who take refuge in you, you show in the sight of men. You hide them in the shelter of your presence from the plottings of men; You screen them within your abode from the strife of tongues. Blessed be the Lord whose wondrous kindness he has shown me in a fortified city. But my trust is in you, O Lord; I say, "You are my God." In*

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aspired to honor your Incarnate Person in all your mysteries. Likewise, because You truly abide in the Blessed Sacrament of the Eucharist for love of us, we propose to do our utmost, assisted by your grace, to compensate⁷²³ by our adoration and service for the scorn the Jews had accorded You when You were visible and all that is daily wrought by heretics and bad Christians.

Cardinals Cajetan and Bentivogle made a special examination of this request and the attestations provided by Reverend Fathers Jacquinot and Arnoux, Jesuits; and those of Monsieur de Montreuil, Doctor of Sorbonne, Curé of St. Sulpice; of Reverend Dom Pierre of St. Bernard, Feuillant;⁷²⁴ of Reverend Father Morin.⁷²⁵ The latter mentioned the opinion that had been voiced by the late⁷²⁶ Monseigneur Miron following the most minute examination he had conducted by the latter's order. After all this, they submitted their reports to the Congregation of Religious which found in the said request and attestations more than sufficient reason to request an [Apostolic] Bull from His Holiness. The only thing⁷²⁷ that remained was to determine the title we desired, because Monseigneur de Langres had urged [243] that we not be given the same title of the Blessed Sacrament that was accorded by the Bull for the Sisters of Port Royal. Reverend Father Bertin⁷²⁸ sent us a message from Cardinal de Bentivogle inquiring about the title we requested to have.

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your hands is my destiny. (Ps 30:20-22; 15-16a) After these three months had passed, Rev. Father de Lingendes notified me that the Rev. Father General had written letters to Rev. Father Jacquinot that were as favorable to me as I could possibly wish. He declared that he had been duly informed about my plans which were not to establish Jesuitesses nor to be detrimental to the Sisters established by Mademoiselle de Saint-Beuve nor to anyone else. With the subsiding of this storm, Rev. Father de Lingendes urged me to ask Rev. Father Morin of the Oratory to send a formal request and *Memoirs* to the superior of the house in Rome, Rev. Father Bertin, so that he might proceed with the establishment that had already been so constantly thwarted. The said Father Bertin had been commissioned by Rev. Father de Gondran to pursue the establishment of the Sisters of the Blessed Sacrament; our request || ⁷²³Var. requite || ⁷²⁴Add: and || ⁷²⁵Add: of the Oratory || ⁷²⁶Om. late || ⁷²⁷Var. It only remained || ⁷²⁸Om. Rev. Father ||

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With customary confidence, I addressed your Majesty saying:
⁷²⁹"What title do You want for your Institute that will incorporate all your promises to me?" My Divine Oracle, You did not delay, but, elevating my spirit, You told me: "My daughter, I am Infallible Truth. I will keep all my promises, and the title of my Order is *Incarnate Word*. I want this name to be requested.⁷³⁰ With eminence and excellence, this title comprises all that refers to Me as Increated Word and Incarnate Word; you will have everything in this name. Whoever possesses the totality, possesses the parts, and⁷³¹ I assure you, my daughter, that this title will be given my Order without opposition. It is I, my daughter,⁷³² who invest you with this august and glorious title. From all eternity, I have been and I am the Increated Word. [244] I will forever be the Incarnate Word.

Os enim Domini lucutum est. Ecce non est abbreviata manus Domini.

The mouth of the Lord has spoken. Lo, the hand of the Lord is not too short to save. (Is 58:14d; 59:1a)

"To an eminent degree,⁷³³ I will give you all the advantages that this title promises you."⁷³⁴

Your charitable bounty favored me to the extent that I languished with delight and, because of additional blessings, your Blessed Mother appeared to me, offering me her holy breasts to give me her virginal milk as she did to her devoted St. Bernard. Thus, the promises were fulfilled

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⁷²⁹Add: Lord, || ⁷³⁰Var. the title I want you to request is *Incarnate Word* || ⁷³¹Om. and || ⁷³²Var. my dearest || ⁷³³Om. To an eminent degree || ⁷³⁴Var. You expressed to me what delight Pope Urban VIII gave You by accepting this establishment, and You allowed me to know that You would lengthen his life by a number of years contrary to common opinion and his own personal fears. Through Scripture, which is the code You use in teaching me, I would learn the number of years You chose to add. From the year 1639, on the feast of St. Clement, Pope and Martyr, You allowed me to hope for this long life of His Holiness. The Bishop of Nesme can attest that I told him so at that time when it was being said: "The Pope is about to die!" His Holiness still has not lived all the years that the Incarnate Word wished to give him as a reward for accepting his establishment. ||

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that You had made of giving me the holy, royal breasts. You delicately and holily wished to nurture me with the same milk that had nurtured You. You told me: "Behold the⁷³⁵ visible sign of the invisible thing. It is a sacrament and one of love's secrets with which my Mother chose to gratify you. It is this holy Prophetess who desires to give you her Son; I am He. She gives Me to you and, like my Divine Father, she makes this Gift to you in the presence of Angels and mankind who are glorious in the Empyrean, Isaias 8. The Prophet Isaias was commanded by the Holy Spirit to take up a large book in which to write the title of a Man who would be this Abridged God. This evening, I give you the same order: to take up a book in which to write the Name⁷³⁶ of this God who chose to become Man.⁷³⁷ This Man-God is the Incarnate Word about whose goodness you should declare marvels. After doing so, acknowledge that you fall short in the narration thereof and of all the favors He has given you and will do so if you are faithful to my love. I will hasten to grant you graces which I will take from the men and women who oppose you.

Qui enim habet, dabitur illi: et qui non habet, etiam quo habet auferetur ab eo.

To those who have, more will be given; from those who have not, what little they have will be taken away. Mark 4:(25)

I will deprive them of the favors that they have received from my mercy to which they have been opposed. By resisting my goodness with their contradictions against the Holy Spirit and opposing his inspirations, they act against his plans through sinful obstinacy.

Si quis habet aures audiendi, audiat.

Let him who has ears to hear me, hear! (Mark 4:23)

FRANÇOISE GRAVIER'S COPY

⁷³⁵Var. your || ⁷³⁶Var. title || ⁷³⁷Add: God ||

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I will remove the forces of Damascus and Samaria⁷³⁸ before my Bull is proscribed. Neither high rank nor opposition⁷³⁹ by those in power can prevent my plans. My daughter, declare:

O Emmanuel nobiscum Deus.

Oh, God is with us. (Mt 1:23)

⁷⁴⁰56

After hearing the Cardinals' report, His Holiness granted the Bull. While I waited for it, the Divine Goodness allowed his saints to visit me. His Majesty commanded me to write about the Sacred Marriages based upon the Canticles.

The Cardinals marveled at your Providence in this title⁷⁴¹ which they regarded to be appropriate for the Institute. They expressed this to His Holiness who was of the same opinion. He said: *Fiat ut petitur; Be it done according to the request.*

It remained only for [245] Reverend Father Bertin to expedite the Bull promptly and to send it to us. He did not do so with dispatch in order to allow more time for the Sisters of the Blessed Sacrament to petition the Archbishop of Paris to execute theirs before seeing ours, because the former knew that that Community was to have three Bishops as superiors and feared that theirs would be refused and ours accepted. The Marquise de la Lande, who aspired to be named in our Bull as our second foundress, together with Madame de la Rocheguyon, insisted that Reverend⁷⁴² Father Morin urge Reverend Father Bertin to send it to us. Despite every

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⁷³⁸Var. and desert Samaria || ⁷³⁹Var. contradiction || ⁷⁴⁰Var. 55 || ⁷⁴¹Add: of the Incarnate Word || ⁷⁴²Om. Reverend ||

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entreaty, he took his time. Because I was perturbed by this long delay, your goodness sent St. Michael and St. Denis to console me. While I was at prayer in a chapel of the Dominican church in Faubourg St. Honoré, which is now within city limits, St. Michael appeared to me with a sword in one hand and a scale in the other. I understood that the sword was meant to defend us against our enemies and the scale to weigh our patience. [246]

St. Denis carried his head in his hands to show me that he had suffered for the Incarnate Word and that, as Patron and Apostle of France, he would protect me. Later he appeared to me in an alb and stole as though preparing to celebrate the Sacred Mysteries. Then St. Jerome appeared to me dressed in the Jewish manner as St. Joseph is represented. After all these saints had disappeared, Your Majesty made me understand that You had sent them to delight, comfort and instruct me and that You had given them to me as my three instructors.

As stated before,⁷⁴³ St. Michael was to teach me your divine mysteries by brilliant, sublime irradiations and illustrations. St. Denis had orders from You to teach me mystical theology and St. Jerome Sacred Scripture. You told me: "My daughter, by these blessings, you will know how my goodness favors you." While I awaited the [Apostolic] Bull, your Majesty ordered me to write about the four Marriages that You made with our humanity; with the Blessed Virgin; with the Church; and with me, the most unworthy one. [247] You told me to explain⁷⁴⁴ the Canticle of Love and that your Spirit would instruct me with abundant light. I was to trust in Him, for He would verify in me the words recorded by St. John:

Qui credit in me, sicut dicit Scriptura, flumina de ventre eius fluent aquæ vivæ.

Whoever believes in me, Scripture has it: 'From within him rivers of living water shall flow.' Jn 7:(38)

FRANÇOISE GRAVIER'S COPY

⁷⁴³Omn. As I stated previously || ⁷⁴⁴Add: by this ||

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"I say this of those who have received my Spirit who teaches all truth to whomsoever He pleases:

Spiritus ubi vult spirat: et vocem eius audis.

The Spirit breathes where he wishes: you hear his voice. (Jn 3:8)

"My daughter, to you is given the grace to hear my voice, to feel my breath, to see the splendor of the Father of Lights who has freely sent you⁷⁴⁵ the highest and most perfect Gift, not permitting any obstacles set by creatures to cast any shadow upon you. He engenders and creates marvelous understandings in your soul that you must not conceal under a wall.⁷⁴⁶ You must enlighten all who are in my house so as to glorify your Heavenly Father, whose glory you must seek and not your own. Do not worry about what others say when you are doing the Divine Will. Remember that I personally sent Magdalen to my Apostles to announce my resurrection, and, although her mission was genuine and not from herself or from other women, my disciples did not believe that I had risen.

Et regressæ a monumento nunciaverunt hæc omnia illis undecim, et ceteris omnibus. Erat autem Maria Magdalene, et Joanna, et Maria Jacobi, et ceteræ, quæ cum eis erant, quæ dicebant ad Apostolos hæc. Et visa sunt ante illos, sicut deliramentum verba ista: et non crediderunt illis.

On their return from the tomb, they told all these things to the Eleven and the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but the story seemed like nonsense and they refused to believe them. (Lk 24:9-11) [248]

"Peter, who was destined to know and decree the truths of the faith, stood up and ran to the tomb.

FRANÇOISE GRAVIER'S COPY

⁷⁴⁵Var. his favors, choosing to give you || ⁷⁴⁶Add: the candlestick ||

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Petrus autem surgens cucurrit ad monumentum: et procumbens vidit linteamina sola posita, et abiit secum mirans quod factum fuerat.

Peter, however, got up and ran to the tomb. He stooped down but could see nothing but the wrappings. So he went away full of amazement at what had occurred. (Lk 24:12)

"Peter, who had received the revelation of my divine Sonship; Peter, who had seen my glory and Transfiguration upon Thabor; Peter, who was in the Garden of Olives where I became transfigured in a different way (covered by bloody perspiration that the sins of mankind had caused Me) wished to verify the truth of the women's visions and revelations and discovered that they were. Stooping at the tomb, he saw the Angels and visible signs of the invisible fact of my Resurrection, which had been witnessed only by those to whom it pleased Me to manifest Myself. Having seen the linen cloths or shrouds with which my Sacred Body had been enveloped and covered, Peter believed and marveled at the wonders that had occurred there. Peter, who after Me was to be the foundation stone as my Vicar General, whom I left as visible head of my Church against whom the ports of hell can never prevail, wished to assure himself of my resurrection as the most important mystery of the Catholic faith, according to my Vessel of Election:

Si autem Christus non resurrexit, inanis est ergo prædicatio nostra, inanis est et fides vestra: invenimur autem et falsi testes Dei.

If Christ has not been raised, our preaching is void of content and your faith is empty too. Indeed, we should then be exposed as false witnesses of God. (1 Cor 15:14-15a)

[249] "Peter was not alone at the tomb, for he arrived there accompanied by John, my favorite, who had been privileged to assist at⁷⁴⁷

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⁷⁴⁷Var. at this ll

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Thabor; to have the grace to be in the Garden and⁷⁴⁸ strength to be firm on Calvary when the earth trembled, the rocks broke apart and the tombs opened up to allow their dead to go forth. Their resurrection affirmed the resurrection of the First-Born among the dead. John was the one who⁷⁴⁹ had seen water and blood flow from my open side and whom I destined to be the spectator of even more august visions never before revealed to mankind; John, to whom would be revealed the most profound mysteries; John, whose Apocalypse contains mysteries, words, secrets and⁷⁵⁰ sacraments never before expressed. I, the Uncreated and⁷⁵¹ Incarnate Word, the Alpha and Omega, declare them to whomever I please. I am a voluntary mirror and display my beauties according to my desire. I am the Word of Life of whom my favorite⁷⁵² clearly speaks when he says:

Quod fuit ab initio, quo audivimus, quo vidimus oculis nostris, quod perspeximus, et manus nostræ contrectaverunt de verbo vitæ: et vita manifestata est, et vidimus, et testamur, et annunciamus vobis vitam æternam, quæ erat apud Patrem, et apparuit nobis.

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands have touched—we speak of the word of life. (This life became visible; we have seen and bear witness to it, and we proclaim to you the eternal life that was present to the Father and became visible to us.) (1 Jn 1b-2)

"Dear daughter, this beloved disciple has recorded the visions and favors I communicated to him. Impelled and inspired by the true Spirit, he has expressed the truth. This [250] Spirit wants you to write about those that our Love has given you and continues to do so.⁷⁵³ Remember, my daughter, that I told you twenty years ago that you are like the pen of a swift scribe and that it was due to a singular Providence that, as a child, you discovered this text of Psalm 44 at the beginning of the Office:

FRANÇOISE GRAVIER'S COPY

⁷⁴⁸Add: moreover, || ⁷⁴⁹Om. was the one who || ⁷⁵⁰Om. and || ⁷⁵¹Om. and || ⁷⁵²Var. this favorite of mine || ⁷⁵³Var. will communicate to you ||

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*Eructavit cor meum verbum bonum: dico ego opera mea regi.
Lingua mea calamus scribæ, velociter scribentis."*

My heart overflows with a goodly theme; as I sing my ode to the king, my tongue is nimble as the pen of a skillful scribe.
(Ps 44:1-2)

Dearest Spouse, I was deeply astonished by these words although at the time I did not understand your meaning through them. My heart, my tongue and my pen belong to You. Grant them the promptings that are most pleasing to You. As You promised, please allow me always to write according to your Spirit of Truth. In your goodness, continue to provide me with your gift of water and blood that this⁷⁵⁴ eagle distinctly witnessed flowing from the same source. This indicates for us your two natures that have but one subsistence. We may adore them in You without confounding the substances, and the *communication of idioms* (*exchange of properties*) does not give rise to confusion.

Dearest Love, grant that when I speak about your marvels I may not perturb the spirit of those who read them with sincere intentions, as I have written about them. I have striven to adhere to your will in everything, so as to promote your glory and the salvation of souls. You have promised [251] me that You personally witness in me and⁷⁵⁵ through me,⁷⁵⁶ and will continue to do so, applying the following words to me:

Ego sum, qui testimonium perhibeo de me ipso: et testimonium perhibet de me, qui misit me, Pater. Qui autem diligit me, diligitur a Patre meo, et ego diligam eum, et manifestabo ei meipsum.

I am one of those testifying in my behalf, the Father who sent me is the other. He who loves me will be loved by my Father. I too will love him and reveal myself to him. (Jn 8:18; 14:21b)

FRANÇOISE GRAVIER'S COPY

⁷⁵⁴Add: evangelical || ⁷⁵⁵Om. and || ⁷⁵⁶Add: and ||

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Dearest Love, how many times I have said to You: What impels You to manifest Yourself so clearly to me? Your merciful goodness delights in gratifying me with these great favors that so many persons who are worthier than I do not receive. Your Father, You and the Holy Spirit delight in visiting me and⁷⁵⁷ taking up your abode within my soul as irreproachable Witnesses to it. You said to me: "My daughter, speak boldly about all that We have commanded you to say about Us. Our testimony is true:

Tres sunt, qui testimonium dant in cælo: Pater, Verbum, et Spiritus sanctus, et hi tres unum sunt. Et tres sunt, qui testimonium dant in terra: Spiritus, et aqua, et sanguis: et hi tres unum sunt. Si testimonium hominum accipimus, testimonium Dei maius est.

There are three that testify, the Spirit and the water and the blood—and these three are of one accord. Do we not accept human testimony? The testimony of God is much greater: it is the testimony God has given on his own Son's behalf. (1 Jn 5:7-9)

"It may be clearly noted that in your soul, which is our heaven, the Three Divine Persons personally give witness by word and in⁷⁵⁸ writing. They are but one God, most simple in being. Possessing three distinct hypostases, They have but one nature. Furthermore, in your body may be seen the operations of the One who has come to you by the Spirit, water and blood. [252]

"It is through the Spirit, for⁷⁵⁹ the Spirit guides you through the maze or labyrinth when you apply yourself so often to writing about holy mysteries. Without the anointing of the Spirit, these could not possibly be known to a young woman who has not studied. He enlightens you to such an extent that you speak about them as though they were⁷⁶⁰ visible and familiar to you. Also, you do so in such abundance that it is clearly

FRANÇOISE GRAVIER'S COPY

⁷⁵⁷Add: gratifying || ⁷⁵⁸Var. your || ⁷⁵⁹Om. It is through the Spirit, for || ⁷⁶⁰Om. though they were ||

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evident that you have the Source of Living Water within you and that his Blood vivifies both⁷⁶¹ you and your words. Thus, you are⁷⁶² the distributrix of all that this Blood has given and showered abundantly upon you in order to heal the stings from the poison used by your enemies to cause your death. Fear nothing, my daughter; the Three Divine Persons will never abandon you. He who comes to you through the Spirit, the water and the blood is your faithful Spouse.

"I am the One who has personally given witness and will continue to do so.⁷⁶³ If the testimony of men is acceptable, that of God is⁷⁶⁴ more powerful to convince about truths that are most obvious. I confirm these words for you:

Beata, quæ credidisti, quoniam perficientur ea, quæ dicta sunt tibi a Domino.

Blest is she who trusted that the Lord's words to her would be fulfilled. (Lk 1:45)

Spirit of Love, I respond to You through the lips of Her who received you through an abundant overshadowing:

Magnificat anima mea Dominum: et exultavit spiritus meus in Deo salutari meo.

My being proclaims the greatness of the Lord, my spirit finds joy in God my savior. (Lk 1:46-47) [253]

FRANÇOISE GRAVIER'S COPY

⁷⁶¹Om. both || ⁷⁶²Var. made || ⁷⁶³Add: within you || ⁷⁶⁴Add: greater and ||

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The Incarnate Word consoled and healed me; his goodness promised me to give the King a great grace through the Blessed Sacrament. He told me that He did not want the Order of the Incarnate Word to be united with that of the Blessed Sacrament. Favors that God granted me.

On the Eve of the Feast of St. Lawrence, since I felt indisposed, I retired after receiving Holy Communion. Always favorably inclined towards me, your goodness chose to cheer me in this bed where I was ill, not only corporally, but even spiritually afflicted because of a daughter whom it would be inappropriate to name. You told me: "My daughter, I have come to console you and to tell you to trust in Me. I will establish my Order in the most unexpected way. In this establishment, you shall see the union of the tiara and the crown of France. Declare with David:

Credidi, propter quod locutus sum: ego autem humiliatus sum nimis. Ego dixi in excessu meo: Omnis homo mendax. Quid retribuam Domino, pro omnibus, quæ retribuit mihi? Calicem salutaris accipiam: et nomen Domini invocabo.

I believed, even when I said, "I am greatly afflicted"; I said in my alarm, "No man is dependable." How shall I make a return to the Lord for all the good he has done for me? The cup of salvation I will take up, and I will call upon the name of the Lord.

(Ps 115:10-13)

"My daughter, speak about my marvels, for you cannot doubt the truths⁷⁶⁶ that I teach you. I have permitted you to be afflicted so that you may practice the great virtue of humility that you experience within your soul. Also, you can say to those who do not know the excess of love

FRANÇOISE GRAVIER'S COPY

⁷⁶⁵Var. 56 || ⁷⁶⁶Om. for you [...] the truths ||

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I have for you that anyone who strives to afflict the soul I console is a liar." My Divine Consoler, what can I offer You in gratitude [254] for all the graces You continually give me? "Take up the chalice of your salvation by invoking my Name upon you, while waiting to make your vows to Me before all the peoples whom I will make spectators of my mercies upon you. For the glory of my Blessed Sacrament, I will perform a marvel for Louis XIII who is presently at Lyons. Wait with patience and long-suffering. Fear nothing, little flock, for it has pleased my Heavenly Father to give you the kingdom at the time divinely foreseen and appointed."

In the month of September, Reverend Father de Lingendes learned that our good King was ill. He wrote to urge me to pray for the King's health and, by power of the Blessed Sacrament, to beg his Majesty for the monarch's recovery. Night and day, I prayed⁷⁶⁷ before this Throne of grace, for I was in the tribune that Madame de Longueville had had constructed⁷⁶⁸ in Saint Magdalene's Church, the parish church in the city *L'Evêque*. I entreated your goodness to heal our good⁷⁶⁹ King once again, and You did not refuse. ⁷⁷⁰Rev. Father de Lingendes⁷⁷¹ wrote to Rev. Father Souffrain to request our King to favor the establishment of the Order of the Incarnate Word. However, Rev. Father⁷⁷² Souffrain replied that Madame de Longueville was with their Majesties in Lyons and had petitioned the King [255] to authorize the establishment of the Sisters of the Blessed Sacrament, through whose influence he had been healed. Prompted by his piety, the King promised to use his authority⁷⁷³ with the Archbishop of Paris and to provide the letters for this foundation. The Keeper of the Seals had already signed and⁷⁷⁴ sealed them. Thus, Father Souffrain could not allude to the establishment of the Order of the Incarnate Word simultaneously, and he maintained that it would be preferable to join these Sisters, since there was a great similarity between

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⁷⁶⁷Add: for a few days || ⁷⁶⁸Add: to attend Mass || ⁷⁶⁹Om. good || ⁷⁷⁰Add: I asked || ⁷⁷¹Add: who || ⁷⁷²Om. Rev. Father || ⁷⁷³Var. authority || ⁷⁷⁴Om. signed and ||

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the Institutes. Our Bull possessed many points contained in theirs.

Renowned as a wise person⁷⁷⁵ of great virtue and holiness, Rev. Father Souffrain sent a reply to Reverend⁷⁷⁶ Father de Lingendes that we should seriously consider this union and suggest to Madame de la Lande that she find a way to speak of it to Madame the Duchess of Longueville, named as foundress in the Bull for the Sisters of the Blessed Sacrament. Madame de Longueville would certainly have opted for this union. When she inquired of Rev. Father Voisin in Lyons for his opinion of me and my project, he expressed himself with his usual charity and according to the knowledge he possessed of the great graces You had granted me. Rev. Father Morin attempted to sound out the reactions of the Sisters of Port Royal regarding this union. He discovered that they had very high hopes for their own foundation. Also, were they to [256] agree to unite with us, we would have to accept their [Apostolic] Bull and Constitutions and allow our Institute to be engulfed in theirs like a drop of water in the sea.⁷⁷⁷

As I listened to their high expectations, I humbled my spirit before You, O my Lord.⁷⁷⁸ I said to You: "Dear Love, make known to us your Will. Although all who are handling our affairs favor this union, I am far from doing so.⁷⁷⁹ If this is due to a desire for my own glory and a reaction to the contempt shown our project, I renounce my own preferences to adhere to yours." After I had said these words and other similar ones to You, You gave me to understand:

Segretate mihi Saulum, et Barnabam in opus, ad quod assumpsisti eos.

Set apart Barnabas and Saul for me to do the work for which I have called them. (Acts 13:2)

"My daughter, I do not want these two Orders to be combined. I

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⁷⁷⁵Om. Known as a wise person || ⁷⁷⁶Om. Reverend || ⁷⁷⁷Var. death || ⁷⁷⁸Add: and my God || ⁷⁷⁹Add: but ||

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want you to be separate from these religious. At the present time, they are daughters of consolation. Everyone smiles upon them. Barnabas means "Son of Consolation", and you, you are Paul: small, destined by my Providence for great contradictions. I will harden the hearts of those who should be assisting you, so as to display the power of my Right Hand in this Order and in you. It will exert an influence and exalt you at the appointed time. Have no doubt about this, my daughter. It is I who predict these sufferings for you. I will be with you to have you make progress amid contradictions. You will be able to declare:

In tribulatione dilatasti mihi.

You who relieve me when I am in distress. (Ps 4:2b)

"These religious will not thrive as they are presuming they will do, since they are supported by important people on earth. [257]

Intellige quæ dico: dabit enim tibi Dominus in omnibus intellectum.

Reflect on what I am saying, for the Lord will make my meaning fully clear. (2 Tim 2:7)

"This Lord is your Spouse who is present to you and knows your sufferings for Him. You must believe that there is prophecy for you and that the Oracle of Truth speaks to you. If others afflict you so as to suppress the lights I give you and you keep silent about them because of discretion due to the times, know, my daughter that:

Verbum Dei non est alligatum. Fidelis sermo.

There is no chaining the word of God! You can depend on this. (2 Tim 2:9, 11)

"Declare with my Apostle:

Omnia sustineo propter electos, ut et ipsi salutem consequantur, quæ est in Christo Jesu, cum gloria cælesti.

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Therefore I bear with all of this for the sake of those whom God has chosen, in order that they may obtain the salvation to be found in Christ Jesus and with it eternal glory. (2 Tim 2:10)

"My daughter, if you compassionate my sufferings, you shall reign with Me.

Firmum fundamentum Dei stat, habens signaculum hoc: Cognovit Dominus qui sunt eius.

The foundation God has laid stands firm. It bears this inscription: "The Lord knows those who are his". (2 Tim 2:19)

"I know them in benediction and by the mark of the Sign of my Cross. I invite them to follow Me, as they carry the one my Wisdom allows them to have, which is sent them that they may be imitators of Me."

780 58

Our Lord appeared to me, bearing my tears fashioned into a sash, which He had devoutly placed upon his sacred shoulders; The way⁷⁸¹ He explained the marvels of his goodness towards me.

Reverend Father Bertin sent our [Apostolic] Bull after he learned that the King and Parliament had granted the patent letters [258] for the establishment of the Order of the Sisters of the Blessed Sacrament and that the bishop of *La Ville L'Evêque* had written the Archbishop of Paris in the name of the King to establish those Sisters as an Order. During these pursuits, we practiced patience, awaiting your hour. I said to You:

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⁷⁸⁰Var. 57 || ⁷⁸¹Om. The way ||

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Miserere mei: quoniam in te confidit anima mea. Et in umbra alarum tuarum sperabo.

Have pity on me, O God; have pity on me, for in you I take refuge. In the shadow of your wings I take refuge. Ps 56:(2)

While I waited for your Providence to complete all its⁷⁸² plans, I wrote about the Canticles, as You had commanded. When I used my pen, I forgot about the worries and afflictions that attend a deferred project. However, despite the violent efforts I made, at prayer time I broke into tears, unable to restrain them. "Lord," I said to You, "my hope is firmly established in You. Why do I weep so much? Is it that You want to show me the weakness of my sex? My eyes are two canals that continually flow while I am unaware of the reason. When You speak to my soul, it is not astonished by your endearments, nor when your all-flaming⁷⁸³ Spirit breathes forth to make it dissolve into water. She recalls the words of the Psalmist:

Emittet verbum suum, et liquefaciet ea: flabit spiritus eius, et fluent aquæ.

He sends his word and melts them; he lets his breeze blow and the waters run. (Ps 147:18)

She perceives that You are the fountain that deigns to flow in your gardens of delight:

Fons hortorum: puteus aquarum viventium, quæ fluunt impetu de Libano.

You are a garden fountain, a well of water flowing fresh from Lebanon. (Cant 4:15) [259]

When she is aware that You are present, her tears are a delight, and she considers them to be proof of her love for You of which she has a sign

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⁷⁸²Var. the || ⁷⁸³Om. all-flaming ||

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that it is all right. It is the burning flame that You elicit in my heart. Yet now when this fire is concealed as though in a deep, dry pit, like the sacred fire at the time of the captivity of the Jews, she cannot judge from her tears, for she does not know the motives or reason causing them. Realizing her coldness, she declares:

Surge Aquilo, et veni Auster, perfla hortum meum, et fluant aromata illius.

Arise, north wind! Come, south wind! blow upon my garden that its perfumes may spread abroad. (Cant 4:16)

Your bounty, which is a totally brilliant noon-day of charity, cannot help but make me feel its ardors for me. It impells you in a divine way to visit me. You appeared to me in a glorious state, wearing a marvelous sash, from which hung lovely tears like⁷⁸⁴ pearls. You said to me: "These tears, my daughter, delight Me and my heavenly courtiers. They are the tears you have shed without knowing their beginning, end or purpose. Dear spouse, in heaven they are regarded as⁷⁸⁵ more precious than [260] oriental pearls or precious jewels that are highly valued on earth. Such things serve merely to adorn the body during mortal life, while these tears shed for love of Me are rewarded and converted into pearls to endure for all eternity to embellish the soul and adorn the body after the General Resurrection. In the Louvre of glory, the Empyrean Heaven, tears are admired because there they cannot be produced, since it is a place of happiness. At their entrance, the saints receive the crown after I have dried their tears at the end of their mortal lives.

"Tears⁷⁸⁶ intensify the accidental joy of the⁷⁸⁷ saints when shed through acts of love and contrition by those still on life's way who strive to imitate the virtue of the blessed citizens of the Empyrean. Such simple,

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⁷⁸⁴ Add: brilliant || ⁷⁸⁵ Var. these tears are valued as || ⁷⁸⁶ Var. The tears of those on life's journey || ⁷⁸⁷ Add: sympathetic ||

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tranquil souls are like sheep that come from the dipping-vat or doves that reside near fountains and banks of the waters of grace:

Oculi eius sicut columbæ super rivulos aquarum, quæ lacte sunt lotæ, et resident juxta fluentia plenissima.

His eyes are like doves beside running waters, His teeth would seem bathed in milk, and are set like jewels. (Cant 5:12)

"These dove-like souls and holy turtle-doves are acceptable to the saints who set them the example of weeping over the absence of a beloved Majesty whom they love and who has loved them from all eternity so as to beatify them. Just as David presented the water brought by his soldiers at mortal peril so as to satisfy his desire, so, too, the saints present these tears in sacrifice to the God of goodness. My daughter, I accept this offering, especially the tears that love produced and made meritorious of [261] life eternal. Magdalen shed tears measured by her love: she loved much; she wept much. St. Peter shed tears in proportion to his bitter contrition. His delight in glory is in ratio to his bitterness and pain after I gazed upon him following his denials.

Dominus respexit Petrum. Et egressus foras Petrus flevit amare.

The Lord turned around and looked at Peter. He went out and wept bitterly. (Lk 22:61a-62)

"This continued all the rest of his life. It could signify for Me:

Deus, vitam meam annunciaui tibi: posuisti lacrymas meas in conspectu tuo. Secundum multitudinem dolorum meorum in corde meo: consolationes tuæ lætificaverunt animam meam.

O God, my wanderings you have counted; my tears are stored in your flask. When cares abound within me, your comfort gladdens my soul. (Ps 55:9; 93:19)

"My daughter, invested with your tears, I am glorified. Do you not

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see that they are transparent and brilliant? In the sight of my saints, I proclaim that such an adornment pleases Me and that I regard it to be both beautiful and precious.

Confessionem, et decorem induisti: amictus lumine sicut vestimento.

You are clothed with majesty and glory, robed in light as with a cloak. Ps 103(:1c-2a)

"These tears are a heaven that surround Me; they are waters reaching up to Me:

Fiat firmamentum in medio aquarum: et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas, quæ erant sub firmamento, ab his, quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum, Cælum.

"Let there be a dome in the middle of the waters, to separate one body of water from the other." And so it happened. God made the dome, and it separated the water above the dome from the water below it. God called the dome "the sky." Gn 1:(6b-8a)

"I make of you a solid heaven upon which I repose while bearing you up personally because I want to do so. I extend your thoughts by multiplying my marvelous illuminations within you.

Extendens cælum sicut pellem: qui tegis aquis superiora eius.

You have spread out the heavens like a tent-cloth: you have constructed your palace upon the waters. (Ps 103:2b-3a)

"Dear daughter, these tears ascend to Me like a most delightful vapor, which I convert into clouds. Upon them, I delight in making marvelous ascensions, flying upon the wind of your sighs."

Dearest Love, then it is as David meant when, enraptured with admiration upon seeing your loving ascensions, he exclaimed: [262]

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Qui ponis nubem ascensum tuum: qui ambulas super pennas ventorum.

You make the clouds your chariot; you travel on the wings of the wind. (Ps 103:3b)

"These tears are acceptable to my Angels who are ministering spirits of fire and flame. They come to contemplate these marvelous waters that flow⁷⁸⁸ from the eyes of those who are my beloved, whom I transform into heavens like them, spiritualizing them by grace. They admire these elevated heavens of souls that are drawn to Me. They gaze upon the bodies informed by them, exempt by my grace from impure impulses, as though they were not fragile. It is I, my daughter:

Qui fundasti terram super stabilitatem suam: non inclinabitur in sæculum sæculi.

You fixed the earth upon its foundation, not to be moved forever. (Ps 103:5)

"Through the power of having receiving my sacrosanct Body, these bodies will rise and be immortal, incorruptible for all eternity. That will enrapture the Angels, because the former will become spiritualized, abiding in the Empyrean in blessed happiness called celestial freedom. No longer will there be marriage bonds as in this life:

In resurrectione enim neque nubent, neque nubentur: sed erunt sicut angeli Dei in cælo.⁷⁸⁹ Abyssus, sicut vestimentum, amictus eius: super montes stabunt aquæ.

When people rise from the dead, they neither marry nor are given in marriage but live like angels in heaven. With the ocean, as with a garment, you covered it; above the mountains the waters stood. (Mt 22:30; Ps 103:6)

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⁷⁸⁸Var. conle || ⁷⁸⁹Add: declares Holy Scripture ||

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"My daughter, marvel at the way an abyss of sorrow attracts an abyss of delight. Your tears, like an abyss of sorrow, have drawn my goodness, which is an abyss of love.⁷⁹⁰ As with a vestment that I make brilliant in beauty, I wish to clothe my glorious Body, the sublime Land, with your delightful tears. My Body is sacred and has become the sublime heaven and the highest mountain in the Empyrean. It considers being covered by your tears to be glorious. My sacred shoulders that were so capable, although figuratively showing a sign of blessing to Moses, now

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⁷⁹⁰Var. abyss of love that touches Me by your tears. My Body is the sublime Land that loves to wear them like an article of clothing that becomes magnificent and luminous as my supreme heaven and sublime earth. Happily, your tears are taken up to the highest heavens which are my glorious shoulders. They could exhibit all good intentions to Moses, although only figuratively so. I consider it an honor to wear this sash composed of your tears made so by my love that renders them adorable, because they are sustained upon the shoulders of a God-Man who prepared a chain with them. He considers them more precious than all the lovely pearls ever seen on earth. I appreciate this sash, this sling, this cross-bow more than you can ever know. It is the emblem that tender love has powerfully and sweetly prepared so that I might be captivated by the one who shed them through love that is the winepress of holily loving hearts. Whoever calls them "heart's-blood" is not mistaken. An ancient writer said: "Give your blood and you shall have the Spirit who will be satisfied by tears of love. My Spirit chooses to go wherever He wills and produces his graces over the waters. *Spiritus Dei ferebatur super aquas. The Spirit of God was stirring above the waters.* (Gen 1:2) If, as is impossible, I were not the One to produce Him who is inseparable by nature as well as indivisible from Him, or if I were not the God-Man upon whom He reposes as upon his Masterpiece that He wrought within the virginal womb—upon seeing my shoulders covered by my tears, He would hover over the waters like a dove. In humble hearts, He delights in producing fountains of living water from the highest heavens that flow from the mountains of the saints in the Empyrean and come to the valleys on earth: *Qui emittis fontes in convallibus: inter medium montium pertransibunt aquae. You send forth springs into the watercourses that wind among the mountains.* (Ps 103:10) As the fountain of wisdom in the mind of the Father, I Myself descend, going beyond the mountains of my Angels to enter and flow throughout the valleys of humble hearts. I elevate their understanding even to my Source, presenting these souls ornamented by tears to my Eternal Father who delights in revealing my Sonship to them. Tears shed because of flesh and blood will never know this. *Qui emittis fontes in convallibus: inter medium montium pertransibunt aquae. You send forth springs into the watercourses that wind among the mountains.* (Ps 103:10)

It is I, my daughter, who descended to these valleys, outstripping the Angels who are the mountains in order to elevate human nature covered by tears up to the throne of glory. I have come to you to elevate yours upon the mountains of my glorious shoulders upheld by the divine subsistence so that my saints may proclaim in admiration: *Abyssus, sicut vestimentum, amictus eius: super montes stabunt aquae. With the ocean, as with a garment, you covered it; above the*

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delights in bearing the water from your tears as a [263] marvelous cross-belt, a chain that this loving God has personally crafted. Like a brilliant, lovely sash, it is more pleasing than were it to be the richest material damasked in fine embroideries and diamonds:

Super montes stabunt aquæ.

Above the mountains the waters stood. (Ps 103:6)

"Your tears are holily elevated by grace. The One who wears them when He prepares for a most solemn feast is He whom the Wise Man calls:

Fons sapientiæ verbum Dei in excelsis.

Fount of Wisdom, the Word of God on High. (Eccl 1:5)

"The Angels gather up the tears of converted sinners, and, to their deep joy, on that day there are very great solemnities. They present them to the Blessed Trinity as their fruit which It accepts. My beloved, I marvel at the delight that the Eternal Father finds in contemplating his Beloved Son, who is his blessed field, sprinkled by the tears I appropriately offer

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mountains the waters stood. (Ps 103:6) His goodness prompted Him to put on this garment. Isaias says that He bears his principality upon his shoulders. His tears, which you see there, are the mark of the lovely kingdom He has acquired; they rest upon the hearts of earthly subjects. He glories in wearing these tears as precious ornaments. He chose to proceed like the king who dressed partly like those in the kingdoms he had conquered without setting aside those of his own that were in the empire by right of birth. He is a king in both his divinity and his humanity. He went up to heaven to be invested with glory like the saints to show that He does not condemn the vestments of those who journey in this valley of tears. He wishes to wear their very tears and rejoice in solemn feasts in the presence of the Angels who, imitating their king, rejoice in the presence of the tears of a sinner who is converted and does penance. *Gaudium erit coram angelis Dei semper uno peccatore poenitentiam agente. There will be the same kind of joy before the angels of God over one repentant sinner. (Lk 15:10b)* Their tears are presented before my throne. They penetrate the angelical mountains by redoubling their joy: *Inter medium montium per transibunt aquæ. Into the watercourses that wind among the mountains.* Fountains of grace elevate them to sublime thoughts that are elevations of the spirit. These raise the soul to the bosom of the Divinity in the presence of my heavenly courtiers that are mountains rejoicing in these tears which obtain from Me what they request for my glory and the salvation of souls. ||

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Him in gratitude for the watery dew He has poured upon you, because He is lovingly good and self-giving. He is the Father of mercies, the God of all consolation who, to console you, sends his Only Son upon earth, the Image of his goodness, the strong, living fountain:

Qui emittes fontes in convallibus: inter medium montium pertransibunt aquæ.

You send forth springs into the watercourses that wind among the mountains. (Ps 103:10)

"I am this Wisdom come down to the valleys, who sends fountains of grace into humble hearts. It is I who send the waters that subtly traverse the mountains of the elevations of the spirit. They come before my throne in the presence of my saints who are, then, mountains that rejoice upon seeing these tears that obtain from Me what they request for both my glory and the salvation of souls. My daughter, experience this truth:

Beati, qui lugent: quoniam ipsi consolabuntur. Rigans montes de superioribus suis.

Blessed are they who mourn, for they shall be consoled. You water the mountains from your palace. (Mt 5:5; Ps 103:13a)

"These tears are rewarded by sublime graces. They are a gift from the Eternal Father from On High who prompts souls to undertake enterprises that are pleasing to Me.

"Magdalen wept before pouring her perfume upon Me in preparation for my burial. I affirm that she performed a good deed which will be proclaimed together with my Gospel. I reproved my disciples for their thoughts against this action, just as I complained to Simon the Pharisee that he had failed to show me any signs of love like those of this penitent, [264] who was a true lover. I said to him:

Vides hanc mulierem? Intravi in domum tuam, aquam pedibus meis non dedisti: hæc autem lacrymis rigavit pedes meos, et

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capillis suis tersit. Osculum mihi non dedisti: hæc autem ex quo intravit, non cessavit osculari pedes meos. Oleo caput meum non unxisti: hæc autem unguento unxit pedes meos. Propter quo dico tibi: Remittuntur ei peccata multa, quoniam dilexit multum.

You see this woman? I came to your home and you provided me with no water for my feet. She has washed my feet with her tears and wiped them with her hair. You gave me no kiss, but she has not ceased kissing my feet since I entered. You did not anoint my head with oil, but she has anointed my feet with perfume. I tell you, that is why her many sins are forgiven—because of her great love."

(Lk 7:44-47a)

Dear Love, I ought to love You so much, for You have taken away many sins from me, although I have been forbidden the narration of them in this account of my life. Your Wisdom has permitted this to show me that it disposes all things wisely so that I may forget what originates in myself and bear in mind what is from your goodness. You want me to say with the Apostle:

Unum autem: quæ quidem retro sunt obliviscens, ad ea vero, quæ sunt priora, extendens meipsum, ad destinatum persequor, ad bravium supernæ vocationis Dei in Christo Jesu.

I give no thought to what lies behind but push on to what is ahead. My entire attention is on the finish line as I run toward the prize to which God calls me—life on high in Christ Jesus.

(Phil 3:13-14)



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God defends his Order against the demons' rage by commanding St. Michael and his Angels to fight for it as they did for the Incarnation. Our Lord applies to me the words of Jeremias, the Apocalypse and Isaias.

Forgetting myself and the imperfections I have produced, I must not fail to continue to write of this account⁷⁹² of your mercies that You continued to pour upon me as though they were for me alone and for whatever would make me happy. Anything prejudicial to me was forestalled so as to divert it and, in truth, I can [265] certainly declare that I am not offended except by myself and that,⁷⁹³ enraged against the establishment of your Order, the demons cannot harm it, for the power they possess is only to the extent that You allow them to have.

The one that tempted Pharaoh appeared to me in the figure and resemblance of a dead person, obstinately resisting everything that is for your glory in this Order. Also, the tempter of Arius assumed the guise of someone who delighted in scoffing at and mocking what he could not possibly prevent in the course of your Providence for this Institute, because St. Michael and his Angels assist us. These possess the same nature and are enlightened⁷⁹⁴ by grace and glory that cause them to be more powerful than those who do not possess this nature. Destined to have the advantages of your illuminations and power, the others became guilty of divine and human treason by refusing to adore the Divinity that chose to become united to human nature. They could not⁷⁹⁵ prevent your love, O⁷⁹⁶ Divine Goodness, from inducing and impelling the Second Person to assume a Body within the womb of a woman, becoming Man as the God-Man or the fact that You were named⁷⁹⁷ the Incarnate Word to make us sharers in your divine nature.

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⁷⁹¹Var. 58 || ⁷⁹²Om. of this account || ⁷⁹³Om. that || ⁷⁹⁴Var. the same being; He created || ⁷⁹⁵Var. Unable to || ⁷⁹⁶Var. loving || ⁷⁹⁷Om. named ||

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The incomparable Virgin was chosen from all eternity to be your Mother and to bear the Orient Man within her virginal womb. He was to be the novelty admired upon earth according to the Prophet:

Quia creavit Dominus novum super terram: FEMINA CIRCUMDABIT VIRUM.

The Lord has created a new thing upon the earth: the woman must encompass the man with devotion. (Jer 31:22b)

The sight of all this about Her intensified the fury [266] of these spirits in revolt against You and all mankind. As is clearly shown in Apocalypse 12, they would have loved to destroy this Nature if they could:

Signum magnum apparuit in cælo: Mulier amicta sole, et luna sub pedibus eius, et in capite eius corona stellarum duodecim: et in utero habens, clamabat parturiens, et cruciabatur ut pariat. Et visum est aliud signum in cælo: et ecce draco magnus rufus habens capita septem, et cornua decem: et in capitibus eius diademata septem, et cauda eius trahebat tertiam partem stellarum cæli, et misit eas in terram, et draco stetit ante mulierem, quæ erat paritura: ut cum peperisset, filium eius devoraret. Et peperit filium masculum, qui recturus erat omnes Gentes in virga ferrea: et raptus est filius eius ad Deum, et ad thronum eius, et mulier fugit in solitudinem ubi habebat locum paratum a Deo, ut ibi pascant eam diebus mille ducentis sexaginta. Et factum est prælium magnum in cælo: Michael, et angeli eius præliabantur cum dracone, et draco pugnabat, et angeli eius: et non valuerunt, neque locus inventus est eorum amplius in cælo.

A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. Because she was with child, she wailed aloud in pain as she labored to give birth. Then another sign appeared in the sky: it was a huge dragon, flaming red, with seven heads and ten horns; on his heads were seven diadems. His tail swept the sky and

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hurled them down to the earth. Then the dragon stood before the woman about to give birth, ready to devour her child when it should be born. She gave birth to a son—a boy destined to shepherd all the nations with an iron rod. Her child was caught up to God and to his throne. The woman herself fled into the desert, where a special place had been prepared for her by God; there she was taken care of for twelve hundred and sixty days. Then war broke out in heaven; Michael and his angels battled against the dragon. Although the dragon and his angels fought back, they were overpowered and lost their place in heaven.

(Apoc 12:1-8)

"My daughter, this wonderful woman, who was expecting a male child, symbolizes my Mother and Me. She was to bear Me in her womb where I chose to assume a Body and become the First-Born of many brothers and sisters. Yet I remain in the bosom of my Father as I visit you to enlighten you by my light, which I concealed within this maternal bosom, but not entirely so. Thus, the dragon began to fear [267] the ruination of his empire. He was filled⁷⁹⁸ with rage and revolted in arrogance, as you can see by the words: *Magnus et rufus; Huge and red* (Ap 12:3). He appeared with seven heads, each crowned by a diadem, and his tail dragged a third of the stars like soldiers. He wanted this to terrorize the woman before whom he stopped to frighten her personally. He regarded himself terrible enough to fill her with dread and make her give birth through fear. With gaping jaws, he hoped to devour her male child.

"He acted as though he were majestic with his⁷⁹⁹ horns, unmindful of the all-powerful inventions of the loving Providence of a God who loves mankind. The Son of this Woman is also the only indivisible Son of his Eternal Father to whom He is equal, and, without appropriating anything, He possesses the same divinity which elevated this wonderful

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⁷⁹⁸Var. He armed Himself || ⁷⁹⁹Add: multiple ||

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Woman, his august Mother, to the throne and had Her spirited away to the solitude where Almighty God and He had prepared a singular dwelling-place for Her, the incomparable One. God alone is able to perceive Her excellent qualities and accord Her the dignity that He had destined for Her from all eternity. With more zeal for the glory of my Mother than the dragon's hatred for her eminent qualities, Michael fought together with his Angels [268] against this proud dragon and all his followers, expelling them from heaven which⁸⁰⁰ they will never enter. If they preserve their venomous malice to trouble the seed of this Woman, the land of my Sacred Humanity will engulf this river to the confusion of the demons,⁸⁰¹ and He is death to the death that the dragon and ancient serpent procured for mankind through his daily efforts to entice them to offend their Creator. I will be the sting of hell. I will engulf this river.

Et adjuvit terra mulierem, et aperuit terra os suum, et absorbit flumen, quod misit draco de ore suo.

The earth then came to the woman's rescue by opening its mouth and swallowing the flood which the dragon spewed out of his mouth. (Ap 12:16)

"I have swallowed up death; I have absorbed it."

Absorpta est mors in victoria. Ubi est mors victoria tua? ubi est mors stimulus tuus?

Death is swallowed up in victory. O death, where is your victory? O death, where is your sting? (1 Cor 15:54c-55)

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⁸⁰⁰Var. I am coequal and, without abducting anything, I possess the same Divinity which made inroads upon my throne and had this marvelous Woman spirited away. She is my august Mother within the solitude where my omnipotent Divinity had prepared a singular place for Her as the Incomparable One. God alone knows her excellent qualities and treats Her with special dignity. From all eternity, loving Wisdom chose Michael and his Angels to fight the dragon, who was puffed up with pride, and all his followers, expelling them from heaven which they will never enter. || ⁸⁰¹Var. I will be ||

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By engrossing me with the powers, splendors and fecundity that your divine goodness has given your Mother by becoming her Son, You enraptured my spirit with admiration at her marvels, for You elevated Her through love. You told me: "My daughter, I have been engrossed by the supereminent qualities of my Mother in two Scriptural texts of Jeremias and the Apocalypse. These are accepted by the entire Church and were verified in my august Mother and in Me,⁸⁰² when I assumed my Humanity in Her, as well as when I swallowed up death by my death⁸⁰³ and vanquished hell whose sting I have been and am that it cannot digest. Limbo surrendered Me, and, after Me, all the Fathers and the [269] captive souls there. I carried off captivity captive, ascending above the heavens, showering gifts upon mankind from among which my Apostle makes distinctions. He maintains that I ascended on high to fill all things:

Qui descendit, ipse est et qui ascendit super omnes caelos, ut impleret omnia.

He who descended is the very one who ascended high above the heavens, that he might fill all men with his gifts. (Eph 4:10)

"Dear daughter, among all those to whom I have destined gifts, I have chosen you so as to be liberal to you and to have Angels and men see in you a mystical reproduction of the most outstanding mysteries and those most advantageous for my external glory and the salvation of mankind. Even if it embarrasses you, allow Me to say that you are also this marvelous woman who, in a mystical manner, enclosed Me, the Man from the Orient. You are this woman who was a prodigious sign invested with the sun, crowned by stars and shod with the moon that is beneath your feet. Spurning the vicissitudes and vanities of earth, you have your head filled with knowledge. In the Book of Daniel, the⁸⁰⁴ wise are compared to stars shining for all eternity. The splendors I place within your soul are exteriorly evident. There are a number of witnesses to these lights when,

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⁸⁰²Var. you || ⁸⁰³Om. by my death || ⁸⁰⁴Var. our ||

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although you are unaware of it, as Moses was, your head and face often appear luminous. I allow these rays of light to be visible to others when I deem it appropriate so as to lead them to devotion⁸⁰⁵ and respect for my Majesty who reveal Myself to whomsoever I choose. [270]

"You should know that it is a visible sign⁸⁰⁶ of the invisible Sun who makes you his heaven, resplendent with his illuminations. The⁸⁰⁷ constancy you evince in carrying out my plans proves your steadfastness and the fact that you are free from any agitation stemming from the continual inconstancies characteristic of your sex. My daughter, it is my grace that enables you to be faithful to my will. My grace renders you acceptable in my sight.⁸⁰⁸ It is my grace that deigns to make you my mother in a marvelous manner and⁸⁰⁹ will enable you to give birth in the Church to Him whom my Mother bore in Bethlehem. This will be a mystical birth and an extension of my Incarnation, despite the envy, rage and fury of the demons and the contradictions of people. I have provided you with eagle eyes and wings to view me in my Father's bosom, at the source of the divine splendors, and to soar amid the solitude of this paternal bosom where the Only-Begotten Son abides. He reveals his mysteries to you, because it is his divine pleasure to honor in this way the one He chooses to do so by these signal favors. My Mother exclaimed through the Prophets who yearned for this birth, because from Her there was never any cry: She gave birth without pain.

"Symbols of all this forewarned the Patriarchs and Prophets⁸¹⁰ as is revealed in Scripture. You need not stop and⁸¹¹ mark the passages. The Prophet Isaias has provided more than enough proof of this. He wanted the heavens to rain down and the earth to open up to allow the seed of David to emerge or be born. From this seed, [271] I was to be born. He hoped that the rod from the root of Jesse, upon which the Holy Spirit would repose, would emerge and bud forth. His hopes were not in vain;

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⁸⁰⁵Add: to my goodness || ⁸⁰⁶Var. that this ray is a sign || ⁸⁰⁷Var. your || ⁸⁰⁸Om. It is my grace [...] my sight. || ⁸⁰⁹Om. and || ⁸¹⁰Var. the Prophets and Patriarchs || ⁸¹¹Var. to ||

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his prophecies have been fulfilled. They will be reproduced by this Institute; do not doubt it, my daughter. My Spirit reposes within you and becomes readily discernible. Could you doubt this without impugning the known Truth? You would then offend the goodness of Him who deigns to be your dear Friend. See how I favor you by my delights. It is not you who endure the pangs of the birth of my Order, but the priests who direct you, because they are afflicted by such a long delay. In trust and silence, you should await the Divine Savior. I am with you to make you rejoice.⁸¹² You well know that my company causes no tedium."⁸¹³

Dear Love, filled with admiration for the favors he had received, St. Bruno admired and acclaimed them by exclamations: "O Goodness! O Goodness!" He addressed it personally so that it might holily acknowledge its divine attributes. In imitation of this great Patriarch of the saints, I pray that I may be your diligent praise and adequate reward. I am aware that You had prepared me with your blessings of delight before revealing to me that You wished to establish an Order to honor your sacred mysteries with your Divine Person become Man for love of mankind. Heretofore, I did not know how to show You my humble gratitude, but was engulfed by my impotence, adoring your supreme attributes, saying to all creatures whom I invited to praise and bless You:

Glorificantes Dominum quantumcumque potueritis, supervalebit enim adhuc, et admirabilis magnificentia eius. Benedictes Dominum, exaltate illum quantum potestis: major enim est omni laude. Exaltantes eum replemini virtute. Ne laboretis: non enim comprehendetis.

Extol him with renewed strength, and weary not, though you cannot reach the end; for who can see him and describe him? or who can praise him as he is? Beyond these, many things lie hid; only a few of his works have we seen. (Eccles 43:32-34)

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⁸¹²Om. and || ⁸¹³Add: and that my goodness is all-kindness ||

JEANNE'S ORIGINAL DRAFT

If, at this time, I could not find words with which to thank You for the favors of your goodness [272] to me, what could I do now, except to marvel while adoring and to adore while marveling and exclaim with the Seraphim: "Holy, Holy, Holy is the⁸¹⁴ Lord of Hosts. All the earth is filled with your glory." All tremble with respect before your Majesty, and I, should I speak?⁸¹⁵ Isaias declared that whoever keeps silent is accursed. He himself had kept quiet because his lips were impure, for he lived among those whose sins had soiled their lips.⁸¹⁶ In this bad or improper disposition, he had personally seen the King and Lord of Hosts who holds in horror any defiled lips. He was to pronounce the Lord's divine oracles.⁸¹⁷

"My daughter, the lips of the Prophet were purified by a burning coal that the Seraphim took from the altar with tongs⁸¹⁸ when he heard that my Father, I and the Holy Spirit desired to undertake a mission to mankind and said: *Ecce ego, mitte me. Here I am. Send me!* (Is 6:8)

"To this, We unanimously replied:

Vade, et dices populo huic: Audite audientes, et nolite intelligere: et videte visionem, et nolite cognoscere. Excæca cor populi huius, et aures eius aggrava: et oculos eius claude: ne forte videat oculis suis, et auribus suis audiat, et corde suo intelligat, et convertatur, et sanem eum.

Go and say to this people: Listen carefully, but you shall not understand! Look intently, but you shall know nothing! You are to make the heart of this people sluggish, to dull their ears and close their eyes; Else their eyes will see, their ears hear, their heart understand, and they will turn and be healed. (Is 6:9b-10)

"My daughter, I am sending you upon a similar mission. Those

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⁸¹⁴Om. is the || ⁸¹⁵Add: but || ⁸¹⁶Add: his were impure || ⁸¹⁷Add: he was greatly confused || ⁸¹⁸Var. pincers, this Prophet ||

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to whom you shall speak will not understand when they listen to you. Seeing Me through you, they will not recognize Me. Your understandings will blind them; your words harden their heart, irritate⁸¹⁹ and stop up their ears. They will close their eyes to my lights; the⁸²⁰ splendors thereof will be darkness to them, because they will want to understand naturally what can be known only by a supernatural light which I give only [273] to those who humble themselves under my Almighty Hand. It carries the light and encloses the stars that represent knowledge as though under a seal. My daughter, whoever presumes to know things about which he has no idea is blind." "Until when, Lord?" "Until they acknowledge this blindness and ignorance of my ways and depend upon my mercy without which, as you have told me about yourself, everything would already be consummated." Dear Love, I said to You:⁸²¹

*Exaudi orationem meam Domine, et deprecationem meam:
auribus percipe lacrymas meas.*

*Hear my prayer, O Lord; to my cry give ear; to my weeping be
not deaf! (Ps 38:13)*

Let my cry come before You and be acceptable to You. I know very well that You see these tears, that your ears heed them, for they plead with You to pardon me and all who resist You:

*Mirifica misericordias tuas, qui salvos facis sperantes in te. A
resistentibus dexteræ tuæ custodi me, ut pupillam oculi. Ego
autem in iustitia apparebo conspectui tuo: satiabor cum apparuerit
gloria tua.*

*Show your wondrous kindness, O savior of those who flee from
their foes to refuge at your right hand. Keep me as the apple of
your eye. But I in justice shall behold your face; on waking, I shall
be content in your presence. (Ps 16:7-8a; 15)*

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⁸¹⁹Om. their heart will irritate || ⁸²⁰Var. my || ⁸²¹Var. prayed with your Prophet ||

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My Divine Savior, with You as my justification, I should feel no confusion at appearing in your presence. I will be satisfied when your glory appears to me, I mean, when I shall see that people promote it by all their actions. I request this of your bounty, as well as that this mission of making a foundation that You have entrusted to me will honor You so that we may seek nothing there except You and the salvation of souls. [274]

Coming to from this long rapture, I was embarrassed at the fact that Mademoiselle Guilloire had waited for me so long,⁸²² because we were in the St. André-dès-Arts Church that is her parish. Ah, Lord, how I would have preferred to be in⁸²³ my solitude that morning and to make a festival of the thoughts that remained after this rapture. However, since she had waited to have me dine with her, her patience and politeness would have rendered me blameworthy. Added to this was the fact that I did not want her to notice the rapturous indications that I still possessed, allowing her to think whatever she would, for I knew that she was both discreet and charitable.

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The establishment of the Order of the Incarnate Word was deferred until after the visit that the Archbishop of Paris was to make to St. Aubin. This proved to be a blessing, and⁸²⁵ it prompted Madame de la Lande to transfer her sponsorship to the Order of St. Benedict.

Several months passed as I awaited the appropriate time⁸²⁶ to present our Bull to the Archbishop of Paris. Thus, I did not hurry. Mademoiselle de Longueville and Madame de la Rocheguyon, her niece,

FRANÇOISE GRAVIER'S COPY

⁸²²Var. a long time || ⁸²³Om. to be in || ⁸²⁴Var. 59 || ⁸²⁵Om. and || ⁸²⁶Om. appropriate ||

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wanted to present it, but were advised that the matter must wait.⁸²⁷ The hour had not yet⁸²⁸ come, since the Archbishop of Paris wanted to submit it first to his Council which consisted of learned and devout⁸²⁹ persons [275] whose dedication was incontestable. However, it did exemplify the truth of St. Paul's saying that men abound in their opinions and that, without blame, it is permissible for them to be more zealous for the things that please them according to God than those for which they have no inclination. In the Book of Daniel, the Angels represent different inclinations; all understandably so. They would have resisted for more than twenty-one days had the Divine Majesty not sent Michael to help Gabriel against whom the Angel of Persia had steadfastly fought for three weeks, attempting to hinder the people of Israel devoted to the divine worship so that his example might draw away those under his charge.

Prompted by a devout affection for the Carmelite Order, perhaps Monsieur Du Val wanted Paris to be another Mount Carmel in order to see⁸³⁰ souls occupied in deep contemplation. The Curé of St. Nicolas-des-Champs, motivated by kind zeal for sinful souls, aimed to imitate You by searching out sinners and bearing them upon his shoulders through his support of the Sisters of the Magdalen, leaving the ninety-nine who lived in fear of You to the guidance of your Providence. Monsieur le Blanc requested permission to sponsor the Sisters of the Blessed Sacrament and aimed to honor this sun above all the stars⁸³¹ and to strive to have its splendors provide a new light for the city of Paris. [276]

He told the Marchioness de la Lande that we ought to unite with the Sisters of the Blessed Sacrament, unaware that these religious had no desire for this to happen and that your Majesty had told me:

Segregate mihi Saulum, et Barnabam in opus, ad quod assumpsit eos.

FRANÇOISE GRAVIER'S COPY

⁸²⁷ Add: longer || ⁸²⁸ Om. yet || ⁸²⁹ Om. and devout || ⁸³⁰ Add: elevate || ⁸³¹ Om. and ||

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Set apart Barnabas and Saul for me to do the work for which I have called them. (Acts 13:2b)

The Marchioness de la Lande came to report to me what Monsieur le Blanc had said. I replied: "Madame, you are well aware that the Sisters of Port Royal wish to establish their Order without admitting us to join them. It is evident that God does not desire this union, but wishes them and us to have our separate foundations, dedicating ourselves in unity of faith and love to this Blessed⁸³² Sacrament." Monsieur Guial, Vicar General of the Archbishop of Paris, sent word to Mademoiselle de Longueville that he would certainly promulgate our Bull without its having to go through the Council of the Archbishop of Paris, who did not seem at all averse to it, since someone had told Monsieur Guial that the Bull specified that the Order would be under obedience to the Ordinary.

Agreeing with these sentiments, Mademoiselle de Longueville arranged for her niece, Madame de la Rocheguyon, to send the Bull to Monsieur Guial. However, prompted by her ordinary zeal and fearing that Monsieur Guial would delay in this promulgation while awaiting an opportunity to speak to the Archbishop of Paris, the Marchioness de la Lande requested the Bull so as to [277] have it presented by someone more efficient than Monsieur Guial. Mademoiselle de Longueville said to Madame de la Rocheguyon: "I prefer not to rush this matter, but do whatever you and Madame de la Lande consider best."

Prompted by duty and inclination, Madame de la Rocheguyon wanted to comply with the wishes of Mademoiselle de Longueville. Thus, she replied that she would be submissive to all her advice and that she was certain that I would accept the arrangements with all due respect. However, the Archbishop of Paris visited⁸³³ Mademoiselle de Longueville who was accompanied by Madame de la Rocheguyon. He assured them both that he did desire to establish the Order of the Incarnate Word, but

FRANÇOISE GRAVIER'S COPY

⁸³²Om. Blessed || ⁸³³Var. went to see ||

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begged them to listen to his reasons for the deferral. These were that the Sisters of Port Royal, through the patronage of the Duchess de Longueville, had obtained the required letters from the King for their establishment. His Majesty had sent her a letter through the bishop of *Ville au Clerc* to promulgate their Bull in which three bishops were named as superiors. Perhaps no one had pointed out to his Majesty that, if in a diocese only one bishop suffices, certainly with greater reason one bishop of his diocese should be enough as superior of a monastery. "I do not doubt the justice of my Prince, whether he was informed about my rights or not, or whether he had heard that this Bull would curtail the authority the Archbishop of Paris. In his very fair generosity, he would be displeased by my [278] reasons for refusing the Bull of these religious and preferring to promulgate that of the Incarnate Word. If I establish the latter and refuse the former without explaining my reasons to my good Prince, some misinformed people might hold that I do not obey his wishes, and this would be failing to uphold my King's authority. Mademoiselle, I am merely requesting four or five⁸³⁴ months which I will spend at St. Aubin." Turning to me, he said: "What have you to say, my daughter, about these reasons? Am I mistaken? Could you not wait? I see that Mademoiselle de Longueville and Madame de la Rocheguyon agree with me." At this, I replied: "Monseigneur, it would be improper for me to object. I am grateful for your extreme goodness in asking for the opinion of her who glories in adhering to and obeying your will without having first to know the reasons that justly cause you to postpone it. Thus, according to this, you are unable to execute it immediately.⁸³⁵ There will be enough time after your return from Saint Aubin."

This journey made me surmise that Madame de la Lande, prompted by holy zeal, could not wait but would change to sponsoring a foundation of the Order of St. Benedict.⁸³⁶ That is precisely what happened. Your

FRANÇOISE GRAVIER'S COPY

⁸³⁴Var. three or four || ⁸³⁵Om. right away || ⁸³⁶Add: in the Abbey where either one of her sisters or Mademoiselle, her eldest daughter, wanted to become a religious ||

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Providence, O my Divine Love, directed the spirit of these women,⁸³⁷ preserving them in peace and love, while delivering me from my fears that I could never satisfy them both if they were foundresses together.⁸³⁸

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A few days later, I received letters⁸⁴⁰ from the Congregation in Lyons informing me that only four members remained and that two were resolved to leave⁸⁴¹ unless I returned soon⁸⁴² to Lyons.⁸⁴³ To convince me that they were not exaggerating, they had persuaded the Jesuit Fathers to write me. Reverend Father Binet was averse to my leaving Paris, and he

FRANÇOISE GRAVIER'S COPY

⁸³⁷Var. two ladies, Madame de la Rocheguyon and Madame de la Lande || ⁸³⁸Add: Before I left Paris, Madame de la Lande came to inform me that Monsieur de Chateauneuf, then the Keeper of the Seals, had announced that he would not accept any Bulls presented to him that requested patent letters from the King. "Madame," I said to her, "the Lord certainly can make projects succeed despite men's opinions." I turned to You, my only Consolation, and You made me understand that he would not remain in this office until the time You had selected for the establishment of your Order. Several days later, You showed me how You had chosen Monsieur Seguier to whom You personally gave the seals. I saw these attached to a blue cord or ribbon. I disclosed this to Rev. Father Gibalin as soon as he arrived in Lyons, adding that Your Majesty wanted to make the former the Chancellor of France. He said to me: "Mother, the Chancellor has not yet died; this office is for life!" "Father, I know nothing about these offices, but that is what I saw and understood from Our Lord who showed me the seals during the month of February 1633." Coming to visit me, the said Father Gibalin told me: "Mother, Monsieur Seguier is the Keeper of the Seals, but he is not the Chancellor. These two offices are separate." "Father, I saw them combined in his person. Our Lord has always accomplished whatever He has said to me. You will see the effect of his words; of this, I have no doubt." He replied: "Rev. Father Jean Roux is a good friend of Monsieur Seguier's; he can obtain favors for you." "Father, God will bring about everything through his Providence to which I entrust myself." || ⁸³⁹Var. **CHAPTER 60:** I was sent a message from Lyons to journey there to govern the Congregation which was on the verge of dissolution; Divine Providence consoled me, promising to help me abundantly and exhorting me to perfection || ⁸⁴⁰Add: from our Sisters || ⁸⁴¹Add: it all || ⁸⁴²Var. promptly || ⁸⁴³Om. to Lyons ||

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wanted to write Reverend Father Milieu to learn from him if it were absolutely necessary for me to journey to Lyons. The latter⁸⁴⁴ replied affirmatively and added that it was indispensable that I take funds along because the four Sisters of the Congregation had nothing and⁸⁴⁵ were in debt. Father Binet told me: "My daughter, you must⁸⁴⁶ [279] go to Lyons while the Archbishop of Paris makes his trip to Saint Aubin. However, do not fail to return⁸⁴⁷ after Easter. Whoever leaves the match loses it! I will promote the favorable disposition of the Archbishop of Paris. It is possible to promulgate your Bull without submitting it to his Council." Mademoiselle de Longueville and Madame de la Rocheguyon permitted me to come to Lyons for four months.

Everyone favored this trip, but as for me, as on other occasions, I felt an inexpressible resistance, wondering how I was going to be able to provide for four Sisters in Lyons and the three that I was taking with me. Divine Paraclete, You wanted to show me that You are my Consoler, my Protector and my Providence. You said to me: "My daughter, say with the Prophet-King:

Dominus regit me, et nihil mihi deerit: in loco pascuæ ibi me collocavit.

The Lord is my shepherd; I shall not want. In verdant pastures he gives me repose. (Ps 22:1-2a)

"The Lord directs you; nothing will be lacking to you. He will provide everything. Do not be afraid of being in need of anything. Trust in Divine Providence."

Jacta super Dominum curam tuam, et ipse te enutriet.

Cast your care upon the Lord, and he will support you. (Ps 54:23)

FRANÇOISE GRAVIER'S COPY

⁸⁴⁴Var. Rev. Father Milieu || ⁸⁴⁵Add: just in case they || ⁸⁴⁶Var. then || ⁸⁴⁷Var. to receive ||

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A few days after this assurance from your goodness, I entered the church of the Oratorian Fathers on St. Honoré Street. As I knelt before the main altar, You elevated my spirit to You, making me see a heaven inclining towards me and covered with manna like coriander seed as white as snow. In the center of this heaven, there was a dove that symbolized the Holy Spirit for me. I marveled at the way this heaven was suspended, as well as how it produced the manna that it miraculously sustained on earth's side. The manna overflowed toward me, and it seemed to me⁸⁴⁸ that it knew in a mystical way, as though it possessed both the idea and knowledge to be inclined to follow me, that I was to go to Lyons and that it would follow me. Yet I should not be astonished at this, since You could also have had me [280] follow this mystical manna just as You ordained and set the course or gave the propensity to the miraculous water that surged forth from the⁸⁴⁹ rock struck by Moses to follow the people of Israel for their needs.

Your love is your weight whereby You employ your creatures in the service of those You love so as to help them because You are good and infinitely merciful. Perceiving that You wanted me to come to Lyons, for You promised me what Jacob had requested of You: provisions and clothing, not only for me but for all the daughters You would give me, I made every effort to obtain permission from Madame de la Rocheguyon to visit Lyons for four months.⁸⁵⁰ As a pledge of my prompt return, she declared that she would retain the Bull. I made no objection to this so that she would not think that I would be returning later than she expected⁸⁵¹ and as I desired⁸⁵² at the time I spoke to her. I knew very well that I would not become a religious as easily in Lyons as in Paris. You warned me of this, whether to test my courage,⁸⁵³ confidence and fidelity, I do not know. I wanted to obey your orders in action as I had done by writing, words and my pure intention for your glory and the welfare of my neighbor.

FRANÇOISE GRAVIER'S COPY

⁸⁴⁸Om. to me || ⁸⁴⁹Om. the || ⁸⁵⁰Add: However, || ⁸⁵¹Var. desired || ⁸⁵²Om. and as I wished || ⁸⁵³Om. courage ||

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Madame de Beauregard visited me to inform me that all my daughters in Lyons had urged her to impress upon me their need for my return and that she had promised to do everything possible to [281] take me back.⁸⁵⁴ I said to her: "Madame, I am ready to leave whenever you wish. I bless the Incarnate Word for placing me under your protection and guidance. I trust that it will be equal to or better than what was provided me when I left Lyons under the patronage of Monsieur de Pure. I am forever obligated to him for the care and favors he and his wife conferred upon me."

When I learned that Reverend Father Jacquinot had arrived in Paris after his visits as Provincial,⁸⁵⁵ I went to see him and told him that our Sisters in Lyons were urging me to make a visit there. He considered it to be appropriate, lest they leave the Congregation. On the Eve of the Feast of the Apostle St. Andrew in 1628, I had arrived in Paris and, four years later on the same day, the Eve of the Feast of St. Andrew 1632, I departed from it. I felt profound sadness and wept as we were leaving. Three daughters accompanied me; I was the fourth.

The one closest to me was my Sister Elisabeth Grasseteau whose fidelity is admirable, both towards You,⁸⁵⁶ and⁸⁵⁷ also me. The entire Order of the Incarnate Word should praise her until the Last Day because of her virtue,⁸⁵⁸ especially for her unshakeable steadfastness, despite whatever pressure is exerted⁸⁵⁹ to have her desert me. She was continually told that she was wasting her time and that her hopes were in vain, because the Order of the Incarnate Word would never be established. Added to this, emphasis was given the fact that I was ordinarily ill and, if I died, the entire project⁸⁶⁰ would fail.

Dear Love, we do hope against hope for this poor [282] Institute!

FRANÇOISE GRAVIER'S COPY

⁸⁵⁴Add: with her || ⁸⁵⁵Add: of the Province of France || ⁸⁵⁶Add: my God || ⁸⁵⁷Var: and even || ⁸⁵⁸Var. and || ⁸⁵⁹Var. that others exert || ⁸⁶⁰Om. project ||

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"My daughter, do as Abraham did: walk in my presence and be perfect." God of my heart, if on alluding to this, You grant me perfection without waiting for my correspondence, I would be perfect right away. However, since You do not deem it appropriate to do so, telling me that I must strive to acquire it, You want me to recognize my weakness through my own mistakes. This is to continue until I can tell You, acknowledging myself to be weak: Now,⁸⁶¹ I am strong in You. I can do all things in Him who strengthens me. At times, You draw me to Yourself, giving me confidence through the words of this Vessel of Election:

Deponentes omne pondus, et circumstans nos peccatum, per patientiam curramus ad propositum nobis certamen: aspicientes in Auctorem fidei, et consummatorem Jesum, qui proposito sibi gaudio sustinuit crucem, confusione contempta, atque in dextera sedis Dei sedet. Recogitate enim eum, que talem sustinuit a peccatoribus adversum semetipsum contradictionem: ut ne fatigemini, animis vestris deficientes. Nondum enim usque ad sanguinem restitistis.

Therefore, since we for our part are surrounded by this cloud of witnesses, let us lay aside every encumbrance of sin which clings to us and persevere in running the race which lies ahead; let us keep our eyes fixed on Jesus, who inspires and perfects our faith. For the sake of the joy which lay before him he endured the cross, heedless of its shame. He has taken his seat at the right of the throne of God. Remember how he endured the opposition of sinners; hence do not grow despondent or abandon the struggle. In your fight against sin you have not yet resisted to the point of shedding blood. (Heb 12:1-4)

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⁸⁶¹Om. Now ||

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JEANNE'S ORIGINAL DRAFT

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We arrived in Lyons on December the eleventh, a Saturday.⁸⁶³ However, since Madame de Pure's carriage, which we had taken after leaving the coach, could not transport us to our Congregation because it had only two horses, we were driven to the home of Madame Colombe who urged us to spend the night with her, because it was too late to ascend our mountain. We followed her advice and accepted her charity. [283] The next morning, I wanted to go to St. Joseph's Church to pray for enlightenment there. This was imperative for the guidance of your family, O Divine Word Incarnate, who chose this great Patriarch to be your Foster-father. You subjected Yourself to him as a Son and called him your "Father". I begged him to give me a tender love for and fidelity to You. I entreated your Blessed Mother to consider me as one who depended completely upon her orders, promising always to regard Her as the Superioress of our Congregation. From Her, I accepted the commission of governing it in her name, as her vicar, although I acknowledged that I was most unworthy of this title and totally incapable of guiding it. However, with Her as my hope, after God, I would accept this responsibility with humility.

In the afternoon, I ascended the holy mountain sadly instead of in a spirit of joy. I poured out my heart through my eyes when I entered our chapel while our Sisters were waiting for me in the choir, singing the *Te Deum*. As I wept copiously, I embraced them all as my sisters and my daughters. The sight of the little boarders made me rejoice. Lord,⁸⁶⁴ may your praise be perfect that issues from the lips of these little ones. Nurture them with your loving breasts, as I trust You will do.⁸⁶⁵

FRANÇOISE GRAVIER'S COPY

⁸⁶²**CHAPTER 62:** My arrival in Lyons; the tears I shed upon assuming the direction of the Congregation of the Incarnate Word under the guidance of your Blessed Mother; the sufferings caused me by two persons || ⁸⁶³Add: in the evening || ⁸⁶⁴Var. I said to You: "Lord, I beg You [...]" || ⁸⁶⁵Add: because You are the Sovereign Bounty ||

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A few days after my arrival, Reverend Father Poiré came to visit me. Through great charity, he offered me any assistance possible from the great College where he was Rector. My Sister Catherine Fleurin reported to me the virtue and prudence of this priest and asked me to ratify [284] her request that he accept the direction of our Congregation. She related to me the sufferings she had undergone due to the importunities of two persons incapable of government who tenaciously sought that post. These two demonstrated such joy upon my coming, that it seemed that they anticipated the great advantages they hoped to obtain from it, that is to say, of getting absolute control of the Congregation. This Sister's warning and my own experience of the limited capability of these persons made me resolve to renew the request of the Reverend Father Poiré to assist me⁸⁶⁶ by advising me as in his charity he had offered to do.

⁸⁶⁷He said to me: "Most willingly, Mother!" I asked him to guide me as his spiritual daughter and to assist the Congregation of the Incarnate Word to advance in the perfection to which it is obligated, which is to imitate Him whose Name it bears. The two who aspired to be in charge,⁸⁶⁸ found themselves far from realizing their hopes and resolved to employ tactics that I had not anticipated. I spoke to each one with my customary frankness, displaying my resolve to proceed under the guidance of Reverend Father Rector which was characterized by prudence, wisdom and piety. [285]

They endeavored to inculcate in me an aversion for this priest, but were unsuccessful. The more competent of the two concealed the fact⁸⁶⁹ that he wanted me to despise the Rector, but he attempted every possible suggestion to the other to induce me to do so and to relinquish being under his guidance.⁸⁷⁰ The councillor who concealed his venomous attitude could not see me as frequently as the one to whom he gave this advice.⁸⁷¹

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⁸⁶⁶Var. also || ⁸⁶⁷Add: When I arrived || ⁸⁶⁸Add: of it || ⁸⁶⁹Var. did not dare show || ⁸⁷⁰Var. the guidance of this priest and even from him personally || ⁸⁷¹Var. all this ||

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When he saw that I was steadfast, he resolved to deprive me of my boarders and those daughters of mine whom he surmised that I loved the most. He still does this now when he can speak to them or have others do so for him. However, as You said, O my Lord:

*Non rapiet eas quisquam de manu mea. Pater meus quod dedit mihi, maius omnibus est: et nemo potest rapere de manu Patris mei.*⁸⁷²

No one shall snatch them out of my hand. My Father is greater than all, in what he has given me, and there is no snatching out of his hand. Jn 10:18c-29)

Despite all his tactics, he was unable to deprive me of those whom I wanted to keep, because You have given them to me and your Hand, that is stronger than I, retained them no matter what he did to induce them to leave. Those he succeeded in doing so are the ones whom your Providence did not want in your Order and whom I have allowed to leave according to their will. [286] Dearest Love, since I retain no rancor towards those who have caused me to suffer, neither do I want to use my pen to specify or deduce the wrongs they have done me, for your goodness has always consoled me when they planned to afflict me.

Although whoever learned the thousandth part of them might consider them to be very great, I want to declare with the Apostle, that these sufferings are not to be compared to the delights You have given me. I have recorded a part of them⁸⁷³ in the notebooks that His Eminence took with him on December 1st. He can read what I wrote therein ever since 1633. I commenced in the month of April, after my return from Paris, and, if I recall correctly, it was in declaring the favor You gave me through your five Wounds.

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⁸⁷²Add: Jn 10 || ⁸⁷³Add: of these great favors ||

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Four months passed without my recording any of the graces You gave me. I was prevented from writing very much because of an eye problem and, as is ordinarily the case, I was ill. Through your goodness, You made me rejoice during the time others were striving to afflict me with all manner of stratagems, for You knew that I certainly would not complain to him,⁸⁷⁴ which was indeed not easy. And You, my Lord and my All, may You be eternally blessed in all this. My Lord,⁸⁷⁵ I turned to You a number of times when this deprivation seemed to me excessive. You told me that You allowed it for your glory and in order to test me. I was not to lose courage, but to bear in mind these words of Psalm 116:⁸⁷⁶

Lapidem quem [287] reprobaverunt ædificantes: hic factus est in caput anguli. A Domino factum est istud: et est mirabile in oculis nostris.

The stone which the builders rejected has become the corner-stone. By the Lord has this been done; it is wonderful in our eyes.
(Ps 117:22-23)

"Dear daughter, the Order will be established on the day I display the power of my Right Hand, a day on which you will be able to declare:

Hæc est dies, quam fecit Dominus: exultemus, et lætemur in ea. This is the day the Lord has made; let us be glad and rejoice in it. (Ps 117:24)

Dear Love, in general and in particular, we say to You:

O Domine salvum me fac, o Domine bene prosperare: benedictus qui venit in nomine Domini.

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⁸⁷⁴Var. His Eminence || ⁸⁷⁵Var. It was to You that I turned || ⁸⁷⁶Om. Ps 116 ||

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O Lord, grant salvation! O Lord, grant prosperity! Blessed is he who comes in the name of the Lord. (Ps 117:25-26a)

You will bless us in your mansion of grace with the blessings of your mansion of glory:

Deus Dominus, et illuxit nobis.

The Lord is God, and he has given us light. (Ps 117:27a)

You will make this day solemn and fill us with your rejoicing by the many favors we receive at our altars where we pledge our vows to You. Each one of us says to You:

Deus meus es tu, et confitebor tibi: Deus meus es tu, et exaltabo te. Confitebor tibi quoniam exaudisti me: et factus es mihi in salutem. Confitemini Domino quoniam bonus: quoniam in sæculum misericordia eius.

You are my God, and I give thanks to you; O my God, I extol you. Give thanks to the Lord, for he is good; for his kindness endures forever. (Ps 117:28-29)

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⁸⁷⁷63

With the Reverend Father Rector⁸⁷⁸ as our director, we had almost the entire College to help us. I learned that Reverend Father had declared himself to be, if I may make so bold as to say, the persecutor of the Order of the Incarnate Word and that he was ranting against what was unknown to him. His letters to his niece, now the superioress and⁸⁷⁹ first religious of the Order, reveal [288] his feelings of aversion against all the ideas of Jeanne de Matel of whom he spoke accordingly. These letters were a source of joy to me when I read them; his niece had saved them so that the writer could personally show me what he had written before ever having seen me. I still have one.⁸⁸⁰

The day before Christmas Eve, I sent him a request to preach to us on the day of your Birth. O my all-humble Incarnate Word, You showed that You call the weak in order to confound the strong. The said Reverend Father⁸⁸¹ wished to come⁸⁸² prepared with arguments that he regarded as invincible to prove to me that there was hardly any reason for his nieces to hope to belong to the Order of the Incarnate Word. He began his first visit with an attitude as disdainful as his words. I tried to be as polite as possible, and, after listening to him, I told him that he could hardly resist, since You wanted⁸⁸³ him to be our converted St. Paul. The gentleness of my replies outdid the rigor of the proposals he had prepared for the occasion. I marveled at how your Majesty convinced him, for I said very little. You could well tell him:

Durum est tibi contra stimulum calcitrare.

It is hard to kick against the goad. (Acts 9:5) [289]

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⁸⁷⁷Var. **CHAPTER 62: How the Incarnate Word changed the sentiments of a priest who had opposed the Order for four years; later he was most zealous in promoting its advancement** ||

⁸⁷⁸Var. Poiré, Rector of the great College in Lyons || ⁸⁷⁹Om. superioress and || ⁸⁸⁰Om. I still have one in my possession || ⁸⁸¹Var. said priest || ⁸⁸²Var. came || ⁸⁸³Var. I had asked You to let him be ||

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"My Father," I told him, "God has destined you to take care of all the houses of the Order as St. Paul did of all the churches."

Dearest Love, You know very well that I have dealt simply and openly with all my confessors and directors and that I have not concealed my imperfections nor your graces from them. Since Reverend Father Poiré wanted Reverend Father Gibalin to assist him in promoting the advancement of this Order, the former displayed⁸⁸⁴ a special confidence towards him during intimate conversations. How content I was to see them working together to combine all their efforts for this Institute. They told me that, since, unknown to me, the Bull had been sent to Rome during my absence, I should wait in Lyons for the one that had been requested. Furthermore, I should not plan to return to Paris, because otherwise this Congregation in Lyons would not continue to exist and that to all appearances your Majesty wanted me to stay in this city to establish this house sooner. "My Fathers, this entails a long delay. However, since I left Paris only after being advised to do so by your priests, I shall remain in Lyons as you are advising me to do."

The first news we received⁸⁸⁵ was that Monseigneur Cardinal de Bentivoglie had not found the request sent from Lyons to be consistent with the one from Paris. This fact revealed that, unknown to me, such a poorly-worded petition had been formulated, so far removed from the plan your Majesty had designated to me, that it resulted in a three-year waiting period for the Bull.⁸⁸⁶ Besides, it was imperative to advance the money to the banker which was contrary to ordinary precaution⁸⁸⁷ [290] and resulted in my having to pay doubly for the Bull, a sum close to twelve hundred pounds. Although I had not written the petition, I did not fail to pay the required amount. Had I been notified, perhaps I would have preferred to request a *sumptum* of the one for Paris.⁸⁸⁸

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⁸⁸⁴Var. he showed him || ⁸⁸⁵Add: from Rome || ⁸⁸⁶Add: for Lyons || ⁸⁸⁷Var. providence || ⁸⁸⁸Add: that did not cost me a hundred pounds ||

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Dearest Love, I well perceived that the one who had paid a part of the money I had given him did not know how to handle business affairs efficiently. These require a spirit and judgment other than what he possessed, and I would have suffered a great deal more had I not dismissed this man who wished to become absolute in our Congregation. However, Reverend Father Gibalin was his advocate by making me resign myself to endure what it would be inappropriate to include herein.

Be blessed in everything, O my Divine Love, for You have consoled me so abundantly in all my afflictions that I can truly declare that your consolations outnumber my crosses. In the opinion of more level-headed persons, these were indeed extreme. This they declared after I was constrained to state the reasons prompting me to discharge⁸⁸⁹ the one who had caused the situation. They added that Reverend Father Gibalin had not only been severe, but even cruel in persuading me to endure such ill treatment from this person that I might have died from sorrow. I said nothing of this to my daughters, but praised him to everyone. It would be impossible for me to express the hatred this person conceived for me. Rather, I shall employ Job's words for this:

Collegit furorem suum in me, et comminans mihi, infremuit contra me dentibus suis: hostis meus terribilibus oculis me intuitus est.

*I am the prey his wrath assails, he gnashes his teeth against me.
My enemies lord it over me; their mouths are agape to bite me.*

(Job 16:10) [291]

Reverend Father Poiré, who was resolved to suffer with me, did not wish to order the discharge of the one causing my sorrows, leaving it to the discretion of Reverend Father Gibalin to do so. When I complained to the former, he said: "My daughter, you possess too much courage not to be able to overcome everything through the goodness of your heart,

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⁸⁸⁹Var. send away ||

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assisted by so many graces from God, who blesses you so powerfully⁸⁹⁰ by such extraordinary favors." I have recorded these favors to the extent that my limited health has permitted, as I have stated previously. His Eminence could see them whenever he pleased in different notebooks. I do not recall how many there were, nor the number that had been removed during my absence. I beg your Majesty to permit that whoever has them may profit from your goodness so extensively showered upon me, I who am most unworthy of these great⁸⁹¹ favors. You communicated them to me because You are good, seeing me deprived of the consolations possessed by all the other religious of this diocese.⁸⁹² I acknowledge myself unworthy of them, for whatever is grace cannot be merited.

Sometimes I complained to You, O my Divine Consoler.⁸⁹³ I asked why You allowed [292] my innocent daughters to be abandoned for my faults, for I believed that I was the cause of their troubles. To the extent that I am able to know them, I am telling the truth. Thus, for what regards myself, I do not become upset because of the long delay. May your will for me and for all my intentions be the ruling principle of all my desires.

FRANÇOISE GRAVIER'S COPY

⁸⁹⁰Om. so powerfully || ⁸⁹¹Add: mercies and || ⁸⁹²Add: from His Eminence || ⁸⁹³Var. my God ||

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On⁸⁹⁵ Friday or Saturday evening, the Eve of Pentecost in 1633, as I wept before your Majesty in the tabernacle, the Throne of Love, I heard your Seraphim, the nearest neighbors to your flames as ardent, loving spirits attendant upon your divine inclinations. They were saying one to the other:

*Soror nostra parva, et ubera non habet, quid faciemus sorori nostræ in die quando alloquenda est? Si murus est, ædificemus super eum propugnacula argentea.*⁸⁹⁶

Our sister is little and she has no breasts as yet. What shall we do for our sister when her courtship begins? If she is a wall, we will build a silver parapet. (Cant 8:8-9a)

When I inquired what they meant by these words of the *Canticle of Love*, they made me understand: "You are our little sister who has no breasts with which to nourish the children of this Order. When it comes to providing its temporalities, we promise to obtain from Divine Providence all that is necessary to establish in⁸⁹⁷ your name and whatever He will give you for this purpose without your being obligated to earthly creatures for its foundation. [293]

"Know, dear sister, that the magnificent King, your Spouse and Lord and ours, will defer his establishment until, according to his will, we have provided everything necessary. He does not wish to found the first house of this Order through women who prefer their own time and not his which will come. He does not want to concede the glory of this establishment to anyone else. His grace, his spirit and the goods He will

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⁶⁹⁸Var. CHAPTER 63: The Seraphim promised to provide for whatever was needed for the temporal aspect of the Order of the Incarnate Word, a promise they have faithfully fulfilled according to the divine will || ⁸⁹⁵Add: a || ⁸⁹¹Add: Cant 8 || ⁸⁹⁶Add: Cant 8 || ⁸⁹⁷Om. in ||

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give you will suffice to establish it. Be consoled and place your confidence in Him who needed only the pure substance of a Virgin with which to invest Himself with a Body. He has determined to give you whatever He wishes to receive from you for establishing his Order. Be patient, and you shall see great things. Always maintain the proper sentiments for the love his bounty possesses for you.

"Heaven and earth will pass away, and his word will remain.⁸⁹⁸ He will accomplish everything He has promised you and all that He has commanded us to promise you, for this is his pleasure. Possessing all the treasures of wisdom and knowledge of the Divine Father as the Divine⁸⁹⁹ Word and Only-Begotten Son, He has in his hands as Incarnate Word all the conditions and treasures He wishes to give those whom He loves. You are among this number through his infinite charity to which you are inexpressibly indebted."

Your eloquence, pure spirits without matter, enraptures my [294] mind and your heavenly rhetoric convinces me.⁹⁰⁰ I could not doubt this without being ungrateful for the favors of this God of goodness who commands you, not only to protect me, but also to provide whatever⁹⁰¹ is needed with which to build his temple. Dearest Love, these promises of your Seraphim to her whom You choose to nurture with the breasts of your mercy are not difficult for me to accept, for I know from personal experience that You have always given me more than I have requested. According to your word, I wish to seek first your Kingdom of love and its justice, and everything I need will come as a consequence. Blessed Father, incomparable Spouse, a number of times You have given me to understand: "Could He who arrays the lilies of the fields with ravishing beauty, although they do not spin, and feeds the birds who sow not—even caring for abandoned ravens—possibly forget to provide food and appropriate apparel for the royal grandeur of a spouse?"⁹⁰² Could He leave

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⁸⁹⁸Omn. Since || ⁸⁹⁹Var. Incarnate || ⁹⁰⁰Var. my will || ⁹⁰¹Var. everything || ⁹⁰²Var. grandeur of a royal spouse ||

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her in need, of either body or spirit, when He sees that, to be faithful to Him, she is abandoned by her earthly father and that she belongs now to her Father according to the spirit? No, no, my beloved, have no fear of being abandoned by Me."

*Delectare in Domino: et dabit tibi petitiones cordis tui. Revela Domino viam tuam, et spera in eo; et ipse faciet. Et educet quasi lumen justitiam tuam: et iudicium tuum tamquam meridiem: subditus esto Domino, et ora eum. [295] Noli æmulari in eo, qui prosperatur in via sua: sustinentes autem Dominum, ipsi hereditabunt terram. Et delectabuntur in multitudine pacis.*⁹⁰³

Take delight in the Lord, and he will grant you your heart's requests. Commit to the Lord your way; trust in him, and he will act. He will make justice dawn for you like the light; bright as the noonday shall be your vindication. Leave it to the Lord, and wait for him; Be not vexed at the successful path of the man who does malicious deeds. For evildoers shall be cut off, but those who wait for the Lord shall possess the land. But the meek shall possess the land, they shall delight in abounding peace. Ps 36(:4-7, 9, 11)

"My daughter, live joyously in the abundance of peace that I give you. Delight in Me, for I am the most favorable petition your heart could desire. I do not wait for your lips to pray to Me. I heed the desires of your heart that is divested of affection for creatures."

My Beloved, if You did not assure me that this heart possesses this disposition through your Providence, I would sometimes fear that it is due to pride that causes it to disdain everything here below. Your radiant Angels have promised me to take care of whatever is necessary in your Name. I trust in their promises which I esteem to be as constant as their

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⁹⁰³Add: Ps 36 11

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being, for they are unchanging spirits. I must not doubt them, for they are not like people who are subject to change. Job declares that no one remains in the same condition all during this life. My confidence in these charitable spirits has often elevated my heart when I felt assailed by vexations that a deferred hope can often produce in someone along life's way, subject to imperfections that accompany this unhappy life, for I have experienced their prompt aid. In my need, I invoke them with confidence, knowing that they are faithful. [296]

904 65

On the Feast of St. Edmund, November 16th, as I was assisting at Holy Mass, I was complaining that a long time had passed, and I still was not a religious. Your goodness prompted these seraphic spirits to console me. They enraptured my spirit in the presence of your Majesty. They⁹⁰⁵ told me that they would receive me into their choir to join in praising You by saying: "Holy, Holy, Holy". From that day on, I was so enraptured by their deep fire that I felt deeply afire with this seraphic heat. My heart and breast seemed to be a furnace. The ardent spirits and the other eight choirs have been the ambassadors sent me by your Majesty to teach me about mysteries that I could not learn from people.

You let me know that You were pleased to have me converse with them⁹⁰⁶ and that You had commanded them to illuminate me with their understandings. They explained to me how He purged, enlightened and

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⁹⁰⁴Var. **CHAPTER 64:** The Incarnate Word agreed that his ardent spirits would receive me into their choirs and that the eight other choirs would teach me familiarly about their hierarchical order; the understandings He gave me about Chapter 11 of Ezechiel to his glory and that of his august Mother || ⁹⁰⁵Var. and told me || ⁹⁰⁶Om. You were pleased [...] them ||

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perfected; how⁹⁰⁷ they are purged, enlightened and perfected in their hierarchical orders. It is a purgation that instructs, a light that embellishes, a perfection that elevates them in their sublime understandings of the divine attributes. They taught me that they are the thrones where your Majesty delights in reposing, that the Cherubim receive the light of knowledge and wisdom, and the Seraphim are pure flame, because they are your nearest associates of fire,⁹⁰⁸ seated at the right hand of glory, that is your Blessed Mother. O my Divine Love, She who on this earth⁹⁰⁹ was the burning bush without being consumed, is now in the Empyrean. This marvelous throne was seen by the Prophet [297] Ezechiel who was favored with visions⁹¹⁰ of God when he was near the River Chobar amid the prisoners:

Cum essem in medio captivorum juxta fluvium Chobar, aperti sunt caeli, et vidi visiones Dei.

While I was among the exiles by the river Chebar, the heavens opened, and I saw divine visions. (Ez 1:1b)

He saw this Virgin, free in spirit, She who is the throne above the Cherubim and Seraphim:

Firmamentum, quod erat super caput eorum.

Above the firmament over their heads [something like a throne could be seen, looking like sapphire]. (Ez 1:26a)

The firmament over the heads of the Cherubim and Seraphim show us that their understandings and illuminations⁹¹¹ are permanent and steadfast. This is because your Wisdom has made them spiritual, intelligent, invariable beings, not only in their election,⁹¹² but also in the grace and glory You bestowed upon them after their attestations and confirmation in fidelity to your Majesty, to whom they acknowledged⁹¹³

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⁹⁰⁷Om. how they are [...] perfected || ⁹⁰⁸Var. of this fire || ⁹⁰⁹Var. in this life || ⁹¹⁰Var. neighbors ||

⁹¹¹Om. and their lights || ⁹¹²Var. nature || ⁹¹³Add: and were grateful ||

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having received their nature and grace. Gratitude disposed them to receive the glory that in them was a continuation of the confirmation of grace. It is a glory comparable to the firmament, for it will never be taken away from them. For all eternity, their minds will be illuminated by your adorable lights like solid firmaments.

Et super firmamentum, quod erat imminens capiti eorum, quasi aspectus lapidis sapphiri similitudo throni: et super similitudinem throni, similitudo quasi aspectus hominis desuper. Et vidi quasi speciem electri, velut aspectum ignis, intrinsecus eius per circuitum: a lumbis eius usque deorsum, vidi quasi speciem ignis splendentis in circuitu: Velut aspectum arcus cum fuerit in nube in die pluviae, hic erat aspectus splendoris per gyrum. Hæc visio similitudinis gloriæ Domini, et vidi, et cecidi in faciem meam.

Above the firmament over their heads something like a throne could be seen, looking like sapphire. Upon it was seated, up above, one who had the appearance of a man. Upward from what resembled his waist I saw what gleamed like electrum; downward from what resembled his waist I saw what looked like fire; he was surrounded with splendor. Like the bow which appears in the clouds on a rainy day was the splendor that surrounded him. Such was the vision of the likeness of the glory of the Lord. When I had seen it, I fell upon my face. (Ez 1:26-28; 2:1a)

The Mother of the Sovereign Lord is this elevated throne at the right hand of her Son. She is his adorable⁹¹⁴ throne from whose substance He assumed his Body that is hypostatically united to his Divine Person⁹¹⁵ in whom It subsists. Her soul is total fire and flame, for her love exceeds that of all the Saints combined. Her body is that sapphire which enclosed the Son of God when He became Man, assuming his Humanity from her. Ineffably, He then conferred upon Her his divinity that is a fire, which She

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⁹¹⁴Var. marvelous || ⁹¹⁵Var. the Second Person of the Blessed Trinity ||

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bore⁹¹⁶ for nine whole months. Emerging from her womb as her Son, He remained in Her as her God, not only in this abode of grace common to all the just, but a privileged abode that She acknowledged⁹¹⁷ within her soul:

*Velut aspectum ignis, intrinsecus eius per circuitum: a lumbis eius et desuper, et a lumbis eius usque deorsum, vidi quasi speciem ignis splendentis in circuitu.*⁹¹⁸

Upward from what resembled his waist I saw what gleamed like electrum; downward from what resembled his waist I saw what looked like fire; he was surrounded with splendor. (Ez 1:27)

Her womb, which bore the Incarnate Word, is filled with and enveloped by radiance. She is the arc, the rainbow, the marvelous cloud that has given us the rain She brought forth and produced upon earth. Likewise, since She is the center of the earth, God has wrought our salvation in Her and with Her, filling us with grace through Her. She is the sign of our peace; She has brought us abundance.

*Velut aspectum arcus cum fuerit in nube in die pluviae.
Like the bow which appears in the clouds on a rainy day.
(Ez 1:28a)*

No one enlightened by the Catholic faith would think of contesting the truth that You are the image of your Divine Father. I want to state in all propriety that no true Catholic would deny that your Humanity is the image of your Blessed Mother who bore You [298] in her virginal breast and womb, You who are a fire, the Word of the Father who is the principle that begot You. With Him and the Holy Spirit, You are one essence, a God all aflame as Moses perceived. St. Paul affirms this, speaking of the immutable kingdom that He is, which his imitators will receive as a result

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⁹¹⁶Add: this God-Man || ⁹¹⁷Var. *aspectum ignis* in his soul. *Velut intrinsecum* || ⁹¹⁸Add: And ||

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of grace. He declares:

Itaque regnum immobile suscipientes, habemus gratiam: per quam serviamus placentes Deo, cum metu et reverentia. Etenim Deus noster ignis consumens est.

Wherefore, we who are receiving the unshakable kingdom should hold fast to God's grace, through which we may offer worship acceptable to him in reverence and awe. For our God is a consuming fire. Heb 12:(28-29)

And⁹¹⁹ St. John states:

Scimus quoniam cum apparuerit, similes ei erimus: quoniam videbimus eum sicuti est.

We know that when it comes to light we shall be like him, for we shall see him as he is. 1 Jn 3(:2d)

We cannot doubt that the Virgin Mother of the Incarnate Word was conformed, configured, transfigured and transformed by a marvelous transformation into the Image of the Father. Her Son is indivisibly hers, just as He is the character of the Father⁹²⁰ who begot Him in the divine splendor of eternity.

"I bear the closest resemblance to my Mother who conceived and bore me in the fullness of time. I am the living image of my Father. In Me, the Virgin, my Mother, is drawn in a lifelike and natural way, because I am part of her substance. I am bone of her bone, flesh of her flesh, blood of her blood. From Her, I received the same natural qualities, as may be stated when alluding to my Humanity: Whoever sees Me, sees my Mother; whoever sees my Mother, sees Me. We truly resemble each other to the extent possible for a unique Mother and a unique Son. My Mother

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⁹¹⁹Om. and || ⁹²⁰Var. Divine Father, who is their indivisible Son, and, since I am the symbol of the substance of the Father who begets Me in ||

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is [299] all-beautiful, and, as for Me, I am the most beautiful among the children of men. My Mother is the Mother of pure delight, and I, I am the Child of Love. My Mother is all fire, and I, I am all flame. My Mother is my sapphire throne, and I, I am her abode of ivory. She is in Me, and I am in her. My Mother is transformed from light to light, from grace to grace, until she attains the⁹²¹ sublime transformation of glory through the Spirit whom the Father and I produce. The Spirit has taken singular pleasure in making Her the holy complement of our August Trinity in which the Third Person⁹²² does not work anything, for He is the expression of all internal operations.

He has chosen continually to operate marvels outside Us in my Mother. Because our operations outwardly are in common, we have worked them together with Him, admired by both men and Angels. We will love them for all eternity. They are marvels of nature, grace and glory in Her who is Daughter,⁹²³ Mother and Spouse of the Father, the Son and the Holy Spirit. They give eternal witness of their infinite charity in Her and will continue to do so. God is love. Whoever abides in love abides in God. My Mother is seated at my right hand, and I am at the Right Hand of my Father where all divine delight is contained. Of these David speaks:

*Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo: delectationes in dextera tua usque in finem.*⁹²⁴

You will show me the path of life, fullness of joys in your presence, the delights at your right hand forever. Ps 15(:10)

"My Mother and I are all fire and amber⁹²⁵ with which to love the divinity. We are fire and amber so as to love our Humanity to attract mankind who are of straw. Amber attracts straw, and the marvel is that

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⁹²¹Var. this || ⁹²²Add: who is the Holy Spirit || ⁹²³Var. Daughter of the Father, Mother of the Son, and Spouse of the Holy Spirit. These Three Persons have given, do give and will continue to give ||

⁹²⁴Add: Ps 15 || ⁹²⁵Om. and amber ||

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this straw drawn by the amber is not consumed by the flames of a Man and a Woman of fire.⁹²⁶ On the contrary, it is marvelously preserved in the furnace of divine charity that shows the effect of my prayer. All the saints are converted and consummated into one as my Father and I are one⁹²⁷ through the Holy Spirit who is the bond and kiss within our Trinity. He proceeds from our one will of which He is the immense expression. Dear daughter, rejoice; even though you are as frail as straw, We are the amber that draws you to Ourselves. Our fire burned without consuming when my Mother gave birth to Me in Bethlehem. Fire was set to the chaff and straw. For that reason, the Prophet Isaias was commanded to cry out that all flesh is straw:

Vox dicentis: Clama. Et dixi: Quid clamabo? Omnis caro foenum, et omnis gloria eius quasi flos agri. Exiccatum est foenum, et cecidit flos, quia spiritus Domini sufflavit in eo.

A voice says, "Cry out!" I answer, "What shall I cry out?" "All mankind is grass, and all their glory like the flower of the field. The grass withers, the flower wilts, when the breath of the Lord blows upon it. (Is 40:6-7)

The flesh upon which the Holy Spirit has breathed is marvelous in its privation of its own subsistence, and it is well to speak properly, explaining this passage:

Omnis gloria ejus quasi flos agri.

All their glory is like the flower of the field. (Is 40:6b)

And⁹²⁸ all the glory of the flesh is like the flower of the fields. This Flesh, deprived of human subsistence, was honored by my divine subsistence, which, taken once, will never be abandoned. For this reason you may declare:

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⁹²⁶Om. of fire || ⁹²⁷Om. as my [...] are one || ⁹²⁸Om. and ||

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Verbum autem Domini nostri manet in æternum.

The word of our God stands forever. (Is 40:8b) [300]

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During the month of August 1634, when I was in the confessional after having made my confession, it pleased You, my merciful Savior, to congratulate me⁹³⁰ for the great graces You had given me and would give me in the future. I acknowledged that all of them came from your goodness. I thanked You with such profound sentiments of my unworthiness that I felt embarrassed before your Majesty. Prompted by your divine charity, You told me that You had made me your temple and that You would establish your Order where You would delight to dwell.

At the same time, You allowed me to see a temple near a chateau that looked like a palace. Afterwards I saw a city. All of this was founded upon a rock. The moats surrounding these lovely buildings were filled with blood. This frightened me and You said to me: "Be not afraid."⁹³¹ These moats filled with blood should not frighten you, because they are meant to protect you and to prevent the approach and entrance of your enemies. They are filled with my Blood and the blood of my martyrs to show my love for you. My Sacred Body is the drawbridge that elevates you close to my Father and the Holy Spirit who are with Me [301] through concomitance and a necessary accompaniment in the Sacrament of Love that you daily receive. Thus, you may declare with the Apostle:⁹³²

Habentes itaque fratres fiduciam in introitu sanctorum in

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⁹²⁹Var. CHAPTER 65: The Blood of the Incarnate Word surrounded me like a moat; the Lord selected His Ducal Eminence; the King's chastity was pleasing to the Lord; how his Divine Goodness gave me five lands of vision || ⁹³⁰Var. tell me that all should rejoice in the consideration || ⁹³¹Add: my daughter || ⁹³²Add: Heb 10 ||

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sanguine Christi, quam initiavit nobis viam novam, et viventem per velamen, id est, carnem suam.

Brothers, since the blood of Jesus assures our entrance into the sanctuary by the new and living path he has opened up for us through the veil (the "veil" meaning his flesh). Heb 10:(19b-20)

"You share in the Communion of Saints. You are like a tree planted, not only near the current of water, but of the blood of martyrs which has bubbled forth near the house where you reside. If St. Agnes devoutly boasted that her cheeks were adorned by my Blood, my daughter, you may boldly declare that you are protected, cleansed, nurtured, enriched and embellished by my Blood and that of the martyrs who are my glorious members." You told me many marvels which I cannot recall at the present time.

A few days later, You gave me to understand that, by these moats of blood, You also wanted to show me that peace would not come for a long time. The sins of mankind drew down your just anger to allow such long wars that the blood shed during them sufficed to fill larger and deeper moats than those I had seen:

Da pacem Domine in diebus nostris quia non est alius qui pugnet pro nobis nisi tu Deus noster.

Grant peace, Lord, in our days, for no other fights for us except you, our God.

In the same year, 1634, Reverend Father Carré wrote to me. He was the superior of St. Dominic's novitiate in the Faubourg St. Germain-les-Paris and had been my confessor when I stayed at the *Ville L'Evêque* near St. Honoré Convent where he lived at the time. He requested me to pray fervently for Cardinal Richelieu and to inform him by letter whatever You told me in your goodness. [302] I wanted to obey and to pray hard for His Ducal Eminence. I had been praying for his intention ever since the year 1622 without asking You to let me know the reason. Whenever it pleases You, You show me whatever You want me to know.

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I spoke to You about obeying this priest who had been my confessor. You had commanded me to tell him many things regarding the establishment of the novitiate of which he is the superior. He clearly perceived that these ideas came from You because of their effects. Accordingly, I said to You: Lord, I am not curious to know secrets, no matter what they may be. However, this priest will think, since I am far from him, that I have no understanding of what he is alluding to by mail. Your goodness, that knows hearts whose only desire is to please You by obeying those who represent You, regarded mine that strove to obey this priest only for your glory. You allowed me to see a verdant rod and gave me to understand: "My daughter, I am the One who chose Cardinal de Richelieu as another Moses to guide France and to astound all Europe. With this rod that you have seen, he will lead the people. I will display my power in the armies he will command through marvelous events just as I have already assaulted⁹³³ and confounded the councils arranged against him as I did that of Achitophel. Likewise, I will destroy those⁹³⁴ who oppose him in the future. He will pass through the Red Sea of contradictions set by men and demons. I will show that my powerful Right Hand will work more through him than either the ordinary or extraordinary prudence of a Minister of State. [303]

"My daughter, you will see great marvels, and, by the victories I give the King, you will know that I am pleased by his chastity, the lilies of which are lovelier than all Solomon's glory. I wish to be nurtured among these lilies." Father Gibalin knows that I told him about all this, and Monseigneur de Nesme as well at the time that You revealed it to me, because You told me to do so. Thus, after Father Carré either lost or tore up my letter, of which I forgot to keep a copy, there were two witnesses to what You had declared to me:

Etenim sacramentum regis abscondere bonum est: opera autem Dei revelare et confiteri honorificum est.

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⁹³³Var. broken up || ⁹³⁴Var. whoever ||

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A king's secret it is prudent to keep, but the works of God are to be declared and made known. (Tob 12:7)

I have stated before that I did not request You to lead me by revelations or visions, but by the way that is most perfect and that will lead me straight to You. One day, You said to me: "My daughter:

*Non volentis, neque currentis, sed miserentis est Dei.
So it is not a question of man's willing or doing but of God's mercy. (Rom 9:16)*

"It pleases Me to lead you personally along the way of visions. I have allowed you to see in Me the Word. I am He, the mirror necessary to my Father who views Himself in Me, for I am the figure of his substance, the splendor of his glory and the image of his goodness. By my solidity, I am the joy contained in visions and the land of the living.⁹³⁵ The Father and the Holy Spirit are in Me, living the same life that I live in Them. My Father engenders Me amid eternal splendors. He sees all his divine perfections expressed in Me.⁹³⁶ [304] I am his vision, as well as his diction,⁹³⁷ the exhalation of his power, the sincere emanation of his divine light, the spotless mirror of his Majesty. Together with Him, I produce the common Spirit who is a most simple God with Us. A number of times, I have elevated you to the contemplation of our most simple essence and personal distinctions. I have chosen to instruct you about the subsistence of the entire Divine Being by teaching you as follows:⁹³⁸

1. I have conducted you⁹³⁹ through the first land of vision which is the ~~divinity~~ that is within you and you within it.
2. ⁹⁴⁰I have communicated to you the adorable mysteries of my

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⁹³⁵Var. By my sublimity, I am the mountain and the land of visions and the region of the living || ⁹³⁶Var. He sees all his divine attributes divinely expressed in Me || ⁹³⁷Add: I am || ⁹³⁸Add: The Word that instructs you is your vision || ⁹³⁹Add: upon the mountain || ⁹⁴⁰Add: Genesis ||

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Humanity symbolized for you in different visions.⁹⁴¹

3. I have granted you daily Communion which is a land of vision for you.⁹⁴²
4. I have taught you through Scripture which is a land of vision.⁹⁴³
5. ⁹⁴⁴Through you, I will establish my Order which will be a⁹⁴⁵ land of vision, as you have already experienced and will further experience in the future.

I have not allowed you to be in error. You have not asked Me for this way, and I have destined you to introduce Me to and to lead many souls to Me.⁹⁴⁶ When I showed you the Crown of Thorns sustained by a sun, I prompted your spirit to contemplate and admire this marvel. I⁹⁴⁷ will lead you through great contradictions over which you will be victorious at the time my Providence has determined.

Miserebor cuius misereor: et misericordiam præstabo cuius miserebor. Igitur non volentis, neque currentis, sed miserentis est Dei. Dicit enim Scriptura Pharaoni: Quia in hoc ipsum excitavi te, ut ostendam in te virtutem meam: et ut annuncietur nomen meum in universa terra. Ergo cuius vult miseretur, et quem vult indurat.

I will show mercy to whomever I choose; I will have pity on whomever I wish. So it is not a question of man's willing or doing but of God's mercy. Scripture says to Pharaoh, "This is why I raised you up; that through you I might show my power, and my name might be proclaimed throughout all the earth!" In other words, God has mercy on whom he wishes, and whom he wishes he makes obdurate. Rom 9:(15b-18) [305]

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⁹⁴¹Var. In the second land of visions, I have communicated to you the number of symbols by different visions at varying times ||⁹⁴²Var. In the third land of visions, I have given you daily Communion which is the sublime Fruit ||⁹⁴³Var. Isaias. I teach you through Scripture which is the fourth land of visions and the code by which you comprehend my secrets ||⁹⁴⁴Add: Genesis ||⁹⁴⁵Add: fifth ||⁹⁴⁶Var. I will not allow you to be mistaken, because you did not ask Me for this way, but I have destined to have you lead many souls and bring them to Me. Ex 3 ||⁹⁴⁷Add: tell you that I will ||

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⁹⁴⁹My daughter, I will protect you in everything. If you are constant and faithful in obeying my will,⁹⁵⁰ my Providence will go before you, and my mercy will follow you all the days of your life. Trust in my power." Dear Love, You are good as well as true. I have placed my trust in You as my Sovereign Protector.⁹⁵¹ I possess no virtue. I trust in your infinite charity that covers the multitude of my sins,⁹⁵² concealing them by the repentance that your Love produces in my heart which desires to be completely converted to You with loving contrition for having offended an infinite bounty.

"My bounty and my Providence shall always be favorable towards you. My Spirit will assist you in your infirmities; He will strengthen you.⁹⁵³ He will pray within you with inexpressible groanings:

*Qui autem scrutatur corda, scit quid desideret Spiritus: quia secundum Deum postulat pro sanctis. Diligentibus Deum omnia cooperantur in bonum.*⁹⁵⁴

He who searches hearts knows what the Spirit means, for the Spirit intercedes for the saints as God himself wills. God makes all things work together for the good. Rom 8:(27b-28a)

"Trust in the promises my grace has made you, and believe, my daughter, that [306] I will fulfill them. Abraham believed, and his faith was accounted to him as justice. He believed that I would make him the Father of multitudes. I have made him the Father of the faithful whom I have blessed through him. Notice what my Apostle declares about this. Abraham, who is our Father:

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⁹⁴⁸Var. **CHAPTER 66:** The protection, mercy and charity of the Divine Goodness towards me, and the joy, confidence and favors that the Holy Spirit gave me when His Eminence refused to promulgate the Bull || ⁹⁴⁹Add: Genesis 15 || ⁹⁵⁰Add: Ps 2:2 || ⁹⁵¹Add: Ps 45 || ⁹⁵²Add: Ps 26 || ⁹⁵³Add: Ps 85 || ⁹⁵⁴Add: Rom 8 ||

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Sicut scriptum est: Quia patrem multarum gentium posui te ante Deum, cui credidit, qui vivificat mortuos, et vocat ea quæ non sunt, tamquam ea quæ sunt. Qui contra spem in spem credidit, ut fieret pater multarum gentium secundum quod dictum est ei: Sic erit semen tuum. Et non infirmatus est fide, nec consideravit corpus suum emortuum, cum iam fere centum esset annorum: et emortuam vulvam Saræ: In repromissione etiam Dei non hæsitavit diffidentia, sed confortatus est fide, dans gloriam Deo: plenissime sciens quia quæcumque promisit, potens est et facere. Ideo et reputatum est illi ad justitiam. Non est autem scriptum tantum propter ipsum quia reputatum est illi ad justitiam: sed et propter nos, quibus reputabitur credentibus in eum, qui suscitavit Jesum Christum Dominum nostrum a mortuis, qui traditus est propter delicta nostra, et resurrexit propter justificationem nostram.

Which is why Scripture says, "I have made you father of many nations." Yes, he is our father in the sight of God in whom he believed, the God who restores the dead to life and calls into being those things which had not been. Hoping against hope, Abraham believed and so became the father of many nations, just as it was once told him: "Numerous as this shall your descendants be." Without growing weak in faith he thought of his own body, which was as good as dead (for he was nearly a hundred years old), and of the dead womb of Sarah. Yet he never questioned or doubted God's promise; rather, he was strengthened in faith and gave glory to God, fully persuaded that God could do whatever he had promised. Thus his faith was credited to him as justice. The words, "It was credited to him" were not written with him alone in view; they were intended for us too. For our faith will be credited to us also if we believe in him who raised Jesus our Lord from the dead, the Jesus who was handed over to death for our sins and raised up for our justification. Rom 4:(17-25)

So that your spirit may be in peace, draw near to my Divine Father through Me with the confidence and hope of a daughter of this Father of mercies who will consider the patience you practice despite contradictions.

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Your hope in Him will not be confounded. His charity will be diffused in you by the dwelling-place that the Holy Spirit makes of your heart."

Dearest Spouse, I well know that You favor me so as to prepare me [307] for suffering.⁹⁵⁵

Paratum cor meum Deus, paratum cor meum: cantabo, et psalmum [...] gloria mea; quia magna est super cælos misericordia tua, et usque ad nubes veritas tua.

My heart is steadfast, O God; my heart is steadfast; I will sing and chant praise. Awake, O my soul, for your kindness towers to the heavens, and your faithfulness to the skies. (Ps 56:8)

We reached the Feast of the great St. Andrew who greeted the Cross with loving readiness, for through it he aspired to possess his Sovereign Good. He apostrophized it with compliments resembling blandishments, except that they were addressed to a gibbet. Holy love evoked these sentiments in a lover who spoke from the fullness of his heart, filled with joy and dilated by trouble.

In accordance with your will, I sent the Bull of your Order to His Eminence, my august Prelate, by Father Milieu, for whom I had prayed to You in the year⁹⁵⁶ 1633 when he was at the gates of death. Then You showed me in a vision the location where he was to be buried, and I said to You: "I⁹⁵⁷ beg You not to allow this priest to leave us so soon. He is a saint who progresses in merit."

You allowed me to enjoy a foretaste of the glory You were then preparing⁹⁵⁸ for him. I told You that I did not doubt the happiness You were preparing for him, that your Providence preserved his life for several years after I had prayed to You⁹⁵⁹ so that he might serve You longer in

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⁹⁵⁵Add: Ps 56 || ⁹⁵⁶Om. the year || ⁹⁵⁷Var. "Lord," I said to You, || ⁹⁵⁸Var. had destined || ⁹⁵⁹Var. for him to serve You ||

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this life. You answered my prayer, for which I thank You, O my gentle Savior.

Fathers Poiré and Gibalin then⁹⁶⁰ learned from me about what I am saying now. The former has died, and the second is still alive. I would consider him unworthy of his profession were his affection for me to influence him to favor me by stating untruths. I would fear that your justice would make an example by punishing him and me if I were to persuade him to lie.⁹⁶¹ I trust that You will confirm your mercy upon me and that your truth may surmount everything in [308] time and in eternity. Like the Apostle, I am able to declare that I have not received my Gospel from men and that I have learned nothing from them:⁹⁶² Gal 1⁹⁶³

*Notum enim vobis facio, fratres, Evangelium, quod evangelizatum est a me, quia non est secundum hominem: neque enim ego ab homine accepi illud, neque didici, sed per revelationem Jesu Christi.*⁹⁶⁴ *Quæ autem scribo vobis, ecce coram Deo quia non mentior.*⁹⁶⁵

I assure you, brothers, the gospel I proclaimed to you is no mere human invention. I did not receive it from any man, nor was I schooled in it. It came by revelation from Jesus Christ. I declare before God that what I have just written is true. Gal 1(:11-12; 20)

Because others would find it difficult to believe me in what they regard as my cause, that I consider to be only yours, I would declare what can be attested to by a third witness, Reverend Father Balthasar de Villards, Jesuit. He is presently the companion of the Provincial, Father Milieu. Father de Villards⁹⁶⁶ came to see me on this Feast of St. Andrew. In my small parlor, he said to me: "My Mother, you are certainly joyful

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⁹⁶⁰Add: 1633 || ⁹⁶¹Var. to speak contrary to the truth which in time and eternity will overcome everything || ⁹⁶²Var. I can truly state that I have learned nothing from men, but, with the Apostle I say || ⁹⁶³Om. Gal 1 || ⁹⁶⁴Add: Later he added || ⁹⁶⁵Add: I say the same, O Divine Wisdom || ⁹⁶⁶Om. Father de Villards ||

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today." I replied: "It is God who fills me with joy while Reverend Father Milieu presents our Bull to His Eminence which he will certainly reject. If Your Reverence is willing to wait a half-hour in this parlor, you will witness the affliction of good Father Milieu, who will soon arrive to report with his customary humility, shrugging his shoulders as though he were desolate, that someone else would have succeeded and that His Eminence had declared that he did not want to promulgate this Bull." Reverend Father de Villards said to me: "Even though you think this is the case, you are happy?" "Yes, my Father, on believing this, which is even better, than just thinking that way,⁹⁶⁷ because I am unable to be sad when God consoles me and has disposed me to be that way ever since I awoke. [309] You who are so serious could justly accuse me of levity⁹⁶⁸ if you did not know that my disposition does not accept dissimulation and that I do not wish to withhold from Your Reverence my interior contentment because of the presence of the One⁹⁶⁹ whose company banishes all annoyances and converts them into consolations."

I had not yet finished my replies when Reverend Father entered in embarrassment, as I have said, shrugging his shoulders,⁹⁷⁰ all upset, as though he had caused what he thought would afflict me.⁹⁷¹ However, I forestalled him with joyful, heartfelt words, for You had filled me with happiness. I said to him: "My Father, God wanted Your Reverence to perform this act of charity of presenting the Bull. If this same God, for his own reasons, has not allowed you to obtain the reply that your zeal preferred to have, it is not because you are unworthy of this grace. His Eminence's heart is in his hands. He will dispose it to whatever⁹⁷² He wishes. May his will be done! Reverend Father de Villards, whom you see present here, can tell you that I expected no other reply than the one you have given me. I entreat Your Reverence to believe that we are truly indebted to you for your charity and that no other person would have

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⁹⁶⁷Om. I must so think || ⁹⁶⁸Add: or of pretence || ⁹⁶⁹Var. Person || ⁹⁷⁰Om. shrugging his shoulders || ⁹⁷¹Var. upset me completely || ⁹⁷²Var. wherever He ||

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succeeded either. The hour for the establishment of the Order of the Incarnate Word has not yet arrived."⁹⁷³ [310]

The next day, the first of December, as I assisted at Holy Mass, You deigned to send me your Holy Spirit in the form of a dove. He did not come upon my head as on Pentecost Eve in 1625 while I was still in my father's house, which frightened the servant who was combing my hair and made her stop until the dove had disappeared. This time, it was upon my heart, like a shield, covering my breast with his wings as though to protect me.

The priest who was offering the Mass was Monsieur Nesme to whom I related this vision afterwards. It caused him to rejoice. Around mid-day, Father Gibalin wrote me a note to inquire about the affliction that the refusal of His Eminence to Father Milieu had caused me. I wrote him a reply⁹⁷⁴ that my spirit was at perfect peace like the couch of the Divine Solomon guarded by sixty strong men of Israel, who did not allow either the demon or sadness to approach me with their darkness. I added that I adored the Providence that held His Eminence's heart at his disposition to incline it to his will. He was not to worry about her who was under the protection of God⁹⁷⁵ who was pleased to favor her by the excess of his inexpressible love.

At about six o'clock in the evening, free from all the tasks that had prevented me from going to prayer, I left my room to go to church to adore Him who had given me so many graces. If I may so speak, his bounty forewarned me. He who by his immensity is omnipresent came to meet me with so much love that I languished and was in ecstasy by the delight that filled my soul that was absorbed and engulfed in the torrent of his holy attraction. I understood:

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⁹⁷³Var. The time has not yet come for the foundation of the Order of the Incarnate Word || ⁹⁷⁴Om. a reply || ⁹⁷⁵Add: Most High ||

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Parvus fons, qui crevit in fluvium, et in lucem, solemque conversus est, et in aquas plurimas redundavit.

The little fountain which grew into a river and was turned into a light, and into the sun, and abounded into many waters.

(Esth 10:6a)

"My beloved, you are this little fountain that will become a great river, and, like a sun that [311] will enlighten the Church, this river of my graces will extend throughout it with an abundance of knowledge and eloquence. The Holy Spirit has placed Himself upon your heart like a shield to receive and repair personally the blows that your enemies will try to rain upon you. Under the shadow of his wings, rejoice, my daughter, clinging to his goodness. My Right Hand has taken hold of you to make you⁹⁷⁶ insensible to all contradictions. Whoever touches you, touches the apple of my eye that is lovingly fixed upon you."

Dear Love, I could truly state:

Et in velamento alarum tuarum exultabo, adhæsit anima mea post te: me suscepit dextera tua.

And in the shadow of your wings I shout for joy. My soul clings fast to you; your right hand upholds me. (Ps 62:8b-9)

"My daughter,

Ecce ego mittam in fundamentis Sion lapidem, lapidem probatum, angularem, pretiosum in fundamento fundatum; qui crediderit, non festinet.

See, I am laying a stone in Zion, a stone that has been tested. A precious cornerstone as a sure foundation; he who puts his faith in it shall not be shaken." (Is 28:16b)

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⁹⁷⁶Var. me ll

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It appertains only to You, my Savior, to set the establishment of your Institute which will be founded upon You who are its precious cornerstone. Your goodness has promised me and sworn by Yourself that You will establish your Order. I believe that You will do it. That is why I am not in a hurry.

Qui crediderit, non festinet.

He who puts his faith in it shall not be shaken. (Is 28:16d)

⁹⁷⁷68 [312]

From the Feast of St. Andrew until Lent in the year 1635, your liberality towards me seemed to change name. It was excessive and, with your permission, I will call it prodigality, forestalling the displeasure I might have had because His Eminence had departed for Rome without addressing any kind word towards us. Like the Apostles, many had spoken to him on our behalf without my having requested them to do so. I did not wish to annoy our⁹⁷⁸ Prelate by any importunities. One thing that wounded me to the quick was when I learned that he told his Vicar General, who spoke to him regarding us at the time that His Eminence was entrusting him with all the religious of his diocese: "They are not numbered among them!" I recalled the words in Hosea. What, Lord, do You apply these words to me?

Voca eius Absque misericordia.

Give her the name Lo-ruhama. (Hosea 1:6b)

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⁹⁷⁷Var. **CHAPTER 67:** His Eminence's journey occasioned the departure of those whom the Incarnate Word had not called to his Congregation; the resolve and vows of stability that He inspired those whom He did call to make || ⁹⁷⁸Add: most Eminent ||

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And to all your daughters:

Non populus meus.

For you are not my people. (Hosea 1:9b)

When You saw me afflicted, You said to me: "Be consoled, [313] my daughter.

Ego sum pastor bonus: et cognosco oves meas, et cognoscunt me meæ. Sicut novit me Pater, et ego agnosco Patrem: et animam meam pono pro ovibus meis.

I am the good shepherd. I know my sheep and my sheep know me. In the same way that the Father knows me and I know my Father; for these sheep I will give my life. (Jn 10:14-15)

"Courage, my daughter, come into my side. See, my Heart is open to you. I come to you with an abundance of grace:"

Ego pascam oves meas: et ego eas accubare faciam.

I myself will pasture my sheep, I myself will give them rest.

(Ez 34:15)

His Eminence was not even three leagues away from Lyons when the parents of my daughters resolved to withdraw them. Some who had no parents that could exert authority over them lacked the courage to wait until His Eminence returned. As I was at prayer, You said to me: "My daughter, do not be afflicted by the daughters who will leave. The dragon will snatch away a third of them as he did the stars of heaven. The daughters he draws away would be more like comets of misfortune in my Order than stars. They will be those whom you told Father Gibalin that you did not consider suitable for my Order.⁹⁷⁹ Do not do anything nor contribute in any way to their leaving, and you will see this come true."

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⁹⁷⁹Var. that you did not deem suitable for my Order, as you told Father Gibalin II

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"Dear Love, there is one among them whom I promised not to send away and who does possess the courage to strive for perfection." "That is true, but she would cause you trouble beyond endurance. I will personally take her away, and, there where she will be placed, she will suffer so as to humble her." [314]

Easter had not yet⁹⁸⁰ come, and, of the thirty daughters, there were only twenty left, according to your prediction, which caused Father Gibalin to marvel. I told him: "Father, I assembled the little troop left to me and said to them: 'My daughters and my Sisters, you have seen that the Cardinal has not agreed to make us religious. He has told the Archdeacon,⁹⁸¹ Monsieur de Gilbertes, that he will investigate in Rome the manner in which our Bull was conceded. This does not mean that he will make us religious even after he returns. I suggest that you pray⁹⁸² for him as I have always⁹⁸³ done. His journey has been providential for the Order, because Our Lord willed to provide an apparent and just pretext for those He does not want in his Order to leave of their own accord so as to spare me the trouble they might have caused me.

"I have nothing to say to you regarding them except that they were not meant for this Order. Some among them possess better dowries than yours, but this does not prompt me to keep them.⁹⁸⁴ See if, with the little that [315] you have, you will be accepted in other monasteries. Let your parents request admission for you.⁹⁸⁵ I will not be offended by that; rather, I will attest to the satisfaction you have given me by your obedience and your desire to practice virtue and to strive for perfection. If, after your parents have made every effort, you are rejected and you still wish⁹⁸⁶ to remain in the Congregation, I will keep you, although some of you have nothing and the others very little in comparison with what is required today for a young woman to be admitted into the convents of Lyons."⁹⁸⁷

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⁹⁸⁰Om. yet || ⁹⁸¹Add: the late || ⁹⁸²Add: to all || ⁹⁸³Om. always || ⁹⁸⁴Var. that does not prompt me to retain them || ⁹⁸⁵Om. Let your [...] for you. || ⁹⁸⁶Var. desire || ⁹⁸⁷Add: I will not abandon you. ||

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Dear Love, in saying this, I bore in mind what is written in St. John's Gospel when a great number of your disciples departed at the time you were teaching in Capharnaum:

Multi ergo audientes ex discipulis eius, dixerunt: Durus est hic sermo, et quis potest eum audire! Ex hoc multi discipulorum eius abierunt retro: et iam non cum illo ambulabant.

After hearing his words, many of his disciples remarked, "This sort of talk is hard to endure! How can anyone take it seriously?" From this time on, many of his disciples broke away and would not remain in his company any longer. (Jn 6:60, 67)

Like another St. Peter, Sister Elizabeth Grasseau said aloud: "To whom should we go, Mother? I have left everything to follow you, and I have no intention of leaving you. I would die of sorrow if I left you." She knelt at my feet. Others did so also, telling me that [316] they did not want to leave me nor did they want anyone else for their Mother. By their obedience, they would strive to acknowledge the loving charity I had for them. God of my heart, let my spirit be content to see that⁹⁸⁸ those whom You want may be truly resolved to follow⁹⁸⁹ You and to love one another as they do for love of You.

Learning of their steadfast⁹⁹⁰ resolve, Reverend Father Gibalin was overjoyed. He directed their Spiritual Exercises during which they were so fervent that a number of them made the vows of chastity and perseverance in the Congregation without informing me about it. They did consult Father Gibalin who notified me about the matter on the Feast of your Ascension or on the Feast of your Sacred Body.⁹⁹¹ He urged me to do as they did, to which I resisted a little and with reason. I took exception to the fact that he had allowed them to do so without my knowledge. I said to him: "Now, Father, it is true that I love my daughters

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⁹⁸⁸Om. that || ⁹⁸⁹Var. to serve || ⁹⁹⁰Om. steadfast || ⁹⁹¹Om. or on the [...] Body ||

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and that I would not send them away as long as they have good will as they do at the present time. However,⁹⁹² what I am doing is not of obligation. They are bound by their vows alone, but it does charitably demand my approval, which is to nourish and maintain them during their entire life; some entirely and others in part.

"You and they had good motives; you through charity, [317] and they through devotion and necessity in doing all that you allowed them to do. As for me, I am not mistaken by calling to your attention the responsibility I will undertake." The priest replied: "Mother, you possess a heart filled with too much pity⁹⁹³ to refuse charity to your daughters who will be forever grateful to you for it. I am aware of your generosity that accepts them through⁹⁹⁴ love. The Incarnate Word and his Angels have promised you everything needed for your Order." He was right, because my soul was united to my daughters', just as Jonathan's clung to David's.

Our Sister Elizabeth had not taken this⁹⁹⁵ vow. I said to Father Gibalin: "If my Sister Elizabeth is willing to make it, I will do so." When I asked her about this, she said: "Mother, I am so determined not to leave the Congregation or you⁹⁹⁶ that it is not necessary for me to make a vow of perseverance."⁹⁹⁷ "And as for me, my Sister," I replied, "I have so much courage that it appears to me that the priest offends my generosity in urging me to make a vow for something that the Incarnate Word has commanded me to undertake and that would obligate me, unless it is only for moral considerations of not appearing to be inconstant in a project that is, so to speak, both morally good and praiseworthy. [318] Add to this the consideration of the glory of God and my obligations to follow the promptings He has given me and continually gives me⁹⁹⁸ for this. I would consider it a sin against the Holy Spirit who let me know that it is his will to sanctify many young women through this Institute who will enter the Order. Let us ask the priest to offer Masses to help us prepare for this vow

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⁹⁹²Om. However || ⁹⁹³Var. too generous a heart || ⁹⁹⁴Var. in || ⁹⁹⁵Var. the || ⁹⁹⁶Var. your presence || ⁹⁹⁷Var. repentance || ⁹⁹⁸Om. and continually gives me ||

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on the Feast of the Transfiguration." He promised us all those that were not of obligation. On the Octave,⁹⁹⁹ You let me know that You wanted me to encourage Sister Elisabeth to make it and that I should resolve to do so also. Knowing that it was your will, I did this.¹⁰⁰⁰

We were ten, a fact that impressed me, because it equalled the number of the ten first priests of your Society. O my Divine Jesus, I said to You: "We are not of the sex that can personally apply the prophecy that is mystically explained in the case of these ten Jesuit priests:

In diebus illis, in quibus apprehendent decem homines ex omnibus linguis Gentium et apprehendent fimbriam viri Judæi, dicentes: Ibimus vobiscum: audivimus enim quoniam Deus vobiscum est.

In those days ten men of every nationality, speaking different tongues, shall take hold, yes, take hold of every Jew by the edge of his garment and say: "Let us go with you, for we have heard that God is with you." (Zach 8:23b)

"Nor do we wish to use the parable of *The Ten Virgins* for ourselves, because it includes the five foolish ones who lacked oil through their own fault. This prompted You to tell them that You did not acknowledge them as belonging to You. [319] Trusting that You will heal us of the flow of our sensualities¹⁰⁰¹ and natural imperfections, we would not refuse to touch the fringe of your robe like the woman suffering from a hemorrhage. We are confident that your love, which is charity, will produce its power in us. It would elicit in us¹⁰⁰² a profound desire to die for You who died for us, at least to the extent of mortifying ourselves for love of You every day of our lives. Adorable Providence, I would say to

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⁹⁹⁹Var. On the Feast of Corpus Christi || ¹⁰⁰⁰Add: on the Octave of Corpus Christi, June 14, 1635, all of us together made our vows before the Blessed Sacrament || ¹⁰⁰¹Om. the flow of our sensualities || ¹⁰⁰²Var. our hearts ||

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You, rather let the sea be without water than permit my spirit to be dry. Produce in it continual streams of goodness through your Holy Scriptures."

You told me: "Dear daughter, Holy Scriptures, which is my code, offers itself to you to tell you that the ten¹⁰⁰³ young women who made the vows of chastity and perseverance this morning delighted Me like my ten-stringed lyre, but let them remain in my Order united in charity." Dearest Love, by these words, your Royal Psalmist¹⁰⁰⁴ exhorts us to praise You:

Confitemini Domino in cithara: in psalterio decem chordarum psallite illi. Cantate ei canticum novum: bene psallite ei in vociferatione. Quia rectum est verbum Domini, et omnia opera eius in fide. Diligit misericordiam et iudicium: misericordia Domini plena est terra.

Give thanks to the Lord on the harp; with the ten-stringed lyre chant his praises. Sing to him a new song; pluck the strings skillfully, with shouts of gladness. For upright is the word of the Lord, and all his works are trustworthy. He loves justice and right; of the kindness of the Lord the earth is full. (Ps 32:2-5)

"My daughter, the Prophet tells you that I am righteousness itself. I am the Divine Word and Eternal Truth, who through the faith I have given you, will fulfill all¹⁰⁰⁵ that I have promised. I love to exercise mercy and judgment towards my creatures since I am essentially good and just. You have given yourself to Me by vow, and I give Myself to you through love that I call a fair recompense. My goodness delights in setting aside judgment through mercy, because it wishes to fill you with itself:

Misericordia Domini plena est terra. Verbo Domini cæli firmati sunt: et spiritu oris eius omnis virtus eorum.

Of the kindness of the Lord the earth is full. By the word of the

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¹⁰⁰³Var. twenty || ¹⁰⁰⁴Var. charity || ¹⁰⁰⁵Var. whatever ||

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Lord the heavens were made; by the breath of his mouth all their host. (Ps 32:5b-6)

"Through the Divine Word, the heavens have been confirmed, [320] and by his Spirit of Love, which is the Spirit of his mouth, they have been adorned with power. These heavens are the Angels, adorned by grace and glory. My daughter, I will ratify whatever I have planned from all eternity. This is my Order: have confidence."

1006 69

Reflecting upon the contempt and sufferings your daughters have had to endure by persevering in the Congregation until they could be religious, I asked You: "Lord, when will your Providence establish this Order? As though smiling about it, your Majesty said to me: "You speak to me as my disciples did when I wanted to ascend into heaven:

Domine si in tempore hoc restitues regnum Israel?
Lord, are you going to restore the rule of Israel now? Acts 1(:6)

"My daughter, I replied to them:

Non est vestrum nosse tempora vel momenta, quæ Pater posuit in sua potestate: sed accipietis virtutem supervenientis Spiritus sancti in vos, et eritis mihi testes in Ierusalem, et in omni Iudæa, et Samaria, et usque ad ultimum terræ.

The exact time is not yours to know. The Father has reserved

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¹⁰⁰⁶Var. **CHAPTER 68:** The reply given me by the Incarnate Word after I inquired when He would establish his Order and how He promised me that his loving Providence would make my glory result from my humiliations ||

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that to himself. You will receive power when the Holy Spirit comes down on you; then you are to be my witnesses in Jerusalem, throughout Judea and Samaria, yes, even to the ends of the earth.
(Acts 1:7b-8)

"After I had told them this, they saw Me ascend into heaven to take possession of my glory from the very place from which I had received incomparable sadness and confusion. My own disciple had delivered me up into the hands of my enemies at the time that hell and the dark spirits were empowered to exert their powerful cruelty over Me. I also said to the Jews:

Hæc est hora vestra, et potestas tenebrarum.
This is your hour—the triumph of darkness! Lk 22:(53)

"I offered Myself as a scapegoat to my Father to assume all curses. My shame at being held responsible for sin that my Divine Father despises by essence (just as He essentially loves Himself) was terribly intense. Because of its deep-seatedness and my respect and reverence for my Father, I prostrated Myself and lay my face [321] upon the ground, as if this element could conceal Me from the ignominy that sin causes Me.

"My daughter, my fear was so great that I perspired Blood, being reduced to the condition that the Prophet Isaias had prophesied:

Non est species ei, neque decor: et vidimus eum, et non erat aspectus, et desideravimus eum: Despectum, et novissimum virorum, virum dolorum, et scientem infirmitatem: et quasi absconditus vultus eius et despectus, unde nec reputavimus eum. Vere languores nostros ipse tulit, et dolores nostros ipse portavit: et nos putavimus eum quasi leprosum, et percussum a Deo et humiliatum.

There was in him no stately bearing to make us look at him, nor appearance that would attract us to him. He was spurned and avoided by men, a man of suffering, accustomed to

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infirmity, One of those from whom men hide their faces, spurned, and we held him in no esteem. Yet it was our infirmities that he bore, our sufferings that he endured while we thought of him as stricken, as one smitten by God and afflicted. (Is 53:2c-4)

"My daughter, my wisdom chose the Mount of Olives as the site where I would be subjected to the greatest ignominy. It was there that I was captured like a thief with a noose placed around the neck of my goodness.¹⁰⁰⁷ It was the place where my glory shown forth to my chosen ones as I ascended into heaven. I made of this place the footstool of my adorable feet, leaving their sacred imprint there, not allowing it to be covered over, but always open to view to assure my favorite ones on earth that it is pleasing to Me as marking the beginning of their glory, for I had my own in Limbo and the tomb.

"Be consoled, my daughter, and all your Sisters. I promise you to allow your glory to stem from the place where you endured scorn and even from the persons who seemed to afflict and spurn you. I will have the footstool of my feet be adored in this Congregation. I will make you so great that it will be evident that it is I who perform these marvels, elevating those whom men abase, [322] and these elevations will result from your humiliations. Do not be troubled about anything except to receive the superabundance of the Holy Spirit who will invest you with power from On High.

"You know very well that you are powerless on earth, and you acknowledge all the help given by my goodness which makes it appear that I play with and laugh at you when I hear you say to Me: 'When will You establish your Order?' I do not want such thoughts to disturb you. Just as my Mother and I have assured you, I have assumed the responsibility for this foundation. You inquire of Me when I will establish my Order.

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¹⁰⁰⁷Om. with a noose [...] goodness ll

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Leave this to the powerful foreknowledge and providence¹⁰⁰⁸ of God who loves you, and understand from Me that the kingdom of Israel was established when my disciples asked me these questions, but not in the way they imagined. They thought that this kingdom would be externally glorious like Solomon's and that the Jewish people were to be elevated to their previous magnificence. They did not clearly recognize my spiritual kingdom until after the coming of the Holy Spirit who showed them my kingdom and all the truths¹⁰⁰⁹ I had promised them after they would have received this Divine Paraclete. The Holy Spirit came to ratify my kingdom. I had established¹⁰¹⁰ my Church. He came to govern it and to strengthen my Apostles and disciples. [323] Together with tongues of fire, He gave them knowledge and the audacity to proclaim my words with the power of providing signs and miracles that astounded everyone who witnessed this as listeners to the wisdom He had given them with the gift of speaking in¹⁰¹¹ the different languages of all those in Jerusalem on the day of his majestically glorious descent. The great wind and tongues of fire descended upon each of them, filling the house where they were seated. Who would not be enraptured with admiration upon hearing timid folk and lowly people speak boldly about the marvels of the God-Man who had been despised by Pontiffs and Kings and attached to a Cross that they considered a dishonor?

"Dear daughter, you asked Me when I would establish my kingdom before men? It is established within you, where I am proclaimed King by my Father as over my Sion and in my pacific Jerusalem. You are my city where I have set my fortress. I have showered your lowliness with my greatness; my Humanity and my Divinity repose in you. I have erected my temple within you. [324] What is the Kingdom of Israel except to reign with God and to see his goodness showered upon you in such abundance that we struggle almost continually! Yet it is a struggle that gives you greater advantages than Jacob obtained by his struggle against

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¹⁰⁰⁸Var. power and foreknowledge || ¹⁰⁰⁹Var. virtues || ¹⁰¹⁰Om. established || ¹⁰¹¹Add: all ||

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Me concealed in the Angel. Our struggle is that you consider yourself unworthy of my great¹⁰¹² favors. As for Me, I want to convince you that my love for you has merited them for you and cannot withhold them from you without resisting the inclinations of my goodness.

"I do not withdraw because of the coming of the dawn. I am the Sun from the Orient that chooses to enlighten you until the Midday of pure love and perfect charity. Rather than weaken your nerves, I want to fortify your spirit. I do not want to withdraw after giving you my blessing, but instead to abide within you as the God of blessing. Baruch 3 predicted that I would come upon earth to converse with mankind after summoning and sending the stars that are always ready to execute my orders.

"My daughter, these stars are my Angels who were commissioned to visit mankind by my orders while the Law of Nature and the Written Law hold sway and now at the beginning of the Law of Grace. They announce my will to them through visible apparitions." Dear Love, I listen to what You teach me through this Prophet:

Stellæ autem dederunt lumen in custodiis suis, et lætatae sunt: vocatae sunt, et dixerunt: Adsumus: et luxerunt ei cum jucunditate, qui fecit illas.

Before whom the stars at their posts shine and rejoice; When he calls them, they answer: "Here we are!" shining with joy for their Maker. Bar 3(:34-35)

According to this Prophet, they acknowledge that You created them:

*Hic est Deus noster, et non æstimabitur alius adversus eum.
Such is our God; no other is to be compared to him. (Bar 3:36)*

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¹⁰¹²Om. great ll

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It is You who, through them, teach your ways to Jacob, your child, and Israel, your beloved. [325] After these Angels informed them about your will, You came personally to make Yourself visible to mankind, conversing with them. The entire Church believes it, and I, who through your grace have the privilege of being her daughter, through a lack of confidence tell You, if You permit me to do so: "Lord, is it believing when one sees these marvels?" Yet, You told me that it is faith enlightened by the Father of lights given to the Prince of the Apostles in whose honor we solemnly observe the Octave today¹⁰¹³ of this light communicated to his associate, and that I would be mistaken to separate them, since the Church, guided by the Holy Spirit, joins them in the same Solemnity.

¹⁰¹⁴70

Was it not enough, O Lover of mankind, to grant them the favor the entire time You were on your mission of operating the bountiful Redemption without remaining in the Sacrament of Love where You appear to conceal Yourself so as to be more recognizable, because You are less resplendent there. This veil is but a way to diminish or temper your rays, rendering your presence less fearsome so that one may deal familiarly with Him who is the hidden God and Savior. Your love, which is sufficient unto itself, as well as your divinity within, is not satisfied with abiding in the immensity of its divine sufficiency. It has chosen to go outside itself, if I may so speak, to communicate itself to mankind by an invention pertinent to it alone. Who would have ever dared imagine it had He not declared it by the ardors and splendors of his own flames to those whom He deigns to visit? [326] Incarnate Word, in this sacrament You are as in ecstasy.¹⁰¹⁵ You do not speak there as Man, but as God You allude

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¹⁰¹³Add: 1642 || ¹⁰¹⁴Var. **CHAPTER 69:** The love that the Incarnate Word has for mankind, giving Himself to them in the Blessed Sacrament; a love explained in the words of Chapter Four of Baruch and of the Incarnate Word Himself to John || ¹⁰¹⁵Om. in ecstasy [...] as ||

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to marvels to souls whom You caress as your dear daughters and most cherished spouses. You teach them the laws¹⁰¹⁶ of tender love and the ways of life without which only death is viewed:

Et lex, quæ est in æternum: omnes, qui tenent eam, pervenient ad vitam.

The law that endures forever. All who cling to her will live.
(Bar 4:2b)

The spouse that abides in You and You in her attains the true life that You have promised to whoever receives Communion in accordance with your intentions.

Lex, quæ est in æternum: omnes, qui tenent eam, pervenient ad vitam: qui autem dereliquerunt eam, in mortem.

The law that endures forever. All who cling to her will live, but those will die who forsake her. Bar (4:1b)

Speak, Infallible Truth, with your own lips and use this prophecy of Baruch as your own divine word and your august Sacrament that contains eternal life. It is the memorial of all your marvels, the précis of all laws. It is the consummation of the Law of Love. It is Divine Love and Divine Life.

Hic est panis de cælo descendens: ut si quis ex ipso manducaverit, non moriatur. Ego sum panis vitæ. Ego sum panis vivus, qui de cælo descendi. Si quis manducaverit ex hoc pane, vivet in æternum et panis, quem ego dabo, caro mea est pro mundi vita. Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui manducat me, et ipse vivet propter me.

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¹⁰¹⁶Var. the law ||

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This is the bread that comes down from heaven for a man to eat and never die. I am the bread of life. I myself am the living bread come down from heaven. If anyone eats this bread he shall live forever; the bread I will give is my flesh, for the life of the world. For my flesh is real food and my blood real drink. Just as the Father who has life sent me and I have life because of the Father, so the man who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and died nonetheless, the man who feeds on this bread shall live forever. (Jn 6:50, 48, 51, 55, 57-58)

Whoever does not eat the Flesh of the Son of Man, who subsists in the Word, and does not drink his Blood supported by this divine Hypostasis will not have his divine life. [327] In this Blessed Sacrament, the Incarnate Word is the Book of Life. He is the Book of God's commandments. He is God Himself who made and gave them; He is Man who observed them perfectly; He is the Law of Love by which mankind lives through observing them. He produces eternal life in them.

Lex, quæ est in æternum: omnes, qui tenent eam, pervenient ad vitam: qui autem dereliquerunt eam, in mortem.

The law that endures forever. All who cling to her will live, but those will die who forsake her. (Bar 4:1b)

"My daughter, now explain what follows." Dear Love, it is through your Spirit that I will explain it, since You urge me to do so:

Convertere Jacob, et apprehende eam, ambula per viam ad splendorem eius contra lumen eius. Ne tradas alteri gloriam tuam, et dignitatem tuam genti alienæ.

Turn, O Jacob, and receive her: walk by her light toward splendor. Give not your glory to another, your privileges to an alien race. (Bar 4:2-3)

Dearest Love, St. Paul was distressed by the hardness of heart of

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his brothers according to the flesh who did not want to submit to your reprimands. I am perturbed with him for the children of Jacob who have not followed what this Prophet taught them. They have not believed what he told them. They gave their glory and their dignity to strangers. They declared themselves to be blessed for having their God close to them and that, of all nations, none other possesses this blessing like the Jewish nation. These children of Jacob have refused to come to lay hold of the way of life. They have refused to pursue its splendor or to submit their understanding to [328] the service of the faith. They have refused to follow the straight paths of the Incarnate Word:

*Per viam ad splendorem eius contra lumen eius.
Walk by her light toward splendor. (Bar 4:2b)*

They have refused to accept that, in a spiritual manner, He could give his Flesh as food and his Blood as drink. They have refused to believe that He who spoke to them as Man and performed miracles as God was the Messiah whose splendor they saw by his great signs and teaching that could not come from mere man. He has come in ways that are his, and his own received Him not.

The Gentiles fell heir both to their glory and their dignity. True Catholics adhere to the Law of your Splendor as against the light of the senses, which falls short in comparison with this august sacrament and many of your mysteries. Adoring it as the Church commands them to do, they sing with joy and submission,¹⁰¹⁷ enraptured by admiration for this mystery:

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¹⁰¹⁷Om. and submission II

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<i>Verbum caro, panem verum,</i>	<i>Word-made-Flesh, the bread of nature</i>
<i>Verbo carnem efficit,</i>	<i>By His word to Flesh He turns;</i>
<i>Fitque sanguis Christi merum,</i>	<i>Wine into His Blood He changes:</i>
<i>Et si sensus deficit,</i>	<i>What though sense no change discerns?</i>
<i>Ad firmandum cor sincerum</i>	<i>Only be the heart in earnest,</i>
<i>Sola fides sufficit.</i>	<i>Faith her lesson quickly learns.</i>

They acknowledge the excess of love that impelled You to give Yourself on the evening of the Last Supper, after You had partaken of the Paschal Lamb and observed all¹⁰¹⁸ the prescriptions of the law. [329] They believe that by your omnipotent word, You have changed the bread into your Body and the wine into your¹⁰¹⁹ [Blood]. Although their senses cannot comprehend these profound mysteries, their hearts, embraced by your charity, affirm that faith suffices. By this living faith, they approach your altars, with love and reverence adoring your Body, Soul and Divinity, all veiled under the Species.¹⁰²⁰

They encounter no resistance by submitting their minds in the service of the faith. They adore what they do not understand and believe what their bodily eyes cannot see. They adhere to the way of your divine¹⁰²¹ splendor which is the gift of faith rather than the way of feelings and human reasoning. They do what the Prophet Baruch advised Jacob to do:

Convertere Jacob, et apprehende eam.

Turn, O Jacob, and receive her. (Bar 4:2a)

They unite themselves to You to become converted into You, in accordance with what You said to our Father Saint Augustine: that instead of changing this bread into his substance, he would be changed into You.

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¹⁰¹⁸Om. all || ¹⁰¹⁹Add: Blood || ¹⁰²⁰Add: of bread and wine || ¹⁰²¹Om. divine ||

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Convertere Jacob, et apprehende eam, ambula per viam ad splendorem eius contra lumen eius.

Turn, O Jacob, and receive her: walk by her light toward splendor. (Bar 4:2)

They receive this Blessed Sacrament during life, which is a way of love and life for them. By the splendor of faith, they struggle against the light of the senses that You have provided them with to guide them on earth.

They believe that your [330] Sacred Body is contained entirely in a particle and that it is not subject to division when the priest breaks and divides the Species. They believe that It is your true Body, although there is no local extension nor external quantity in It in this sacrament. They believe that He is present in this august Sacrament as an impassible, immortal and glorious spirit. There the Father and the Holy Spirit accompany You through concomitance and of necessity. They also hold that You could make this marvel be believed, O Splendor of the Father's glory,¹⁰²² and that You make my spirit follow—indeed, fly—by your splendor amid the cloud of faith against the understanding You have given my senses.

Borne along by the wind of your Spirit and illuminated by your light, mine finds no difficulty in surpassing the natural gleam of my own understanding. It is Jacob, the supplanter of all that is lowly. It is united to You who seem to be present in this sacrament like the Conqueror of my love, submissive to whatever I desire. No religious ever exercised a similar obedience: You obey all priests. When they place You somewhere that I do not wish to name, You remain there in unparalleled poverty; a particle that is almost imperceptible invests and holds You.

Your chastity is admirable, for your Body resembles a spirit, and

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¹⁰²²Om. and II

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never was a cloister so restricted nor so perfectly guarded or observed. Your splendor there became a way contrary to its own light (if You permit me so to speak) so as to unite You to us:

Per viam ad splendorem eius contra lumen ejus. [331]
Walk by her light toward splendor. (Bar 4:2b)

Visibly present upon earth, You wanted our Heavenly Father's goodness to shine its light upon the bad as well as upon the good. As for me, I maintain that your excessive charity prompted You to institute this Blessed Sacrament where You have placed Yourself like the sun upon our horizon, where You show forth your mercy upon all and, in contrast to your light and splendor, You enter those souls that offend You and are like Judas. I see your benign splendor enter this traitor, in opposition to the light of your knowledge:

Per viam ad splendorem eius contra lumen ejus.
Walk by her light toward splendor. (Bar 4:2)

Had St. Paul not perceived this incomprehensible charity, perhaps mankind would not have become aware of the wrong they do You by receiving You in this Sacrament¹⁰²³ wherein You come to them through the excess of love:

Per viam ad splendorem ejus contra lumen ejus.
Walk by her light toward splendor. (Bar 4:2)

He¹⁰²⁴ knew that souls who receive You unworthily remain obstinate until they are rejected, and they offend You even more after this reception.¹⁰²⁵

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¹⁰²³Add: in mortal sin || ¹⁰²⁴Add: well || ¹⁰²⁵Add: Your goodness has exposed You to these failures. In order to give Yourself to the good, You do not refuse the bad, O excessive Bounty and incomprehensible Charity. ||

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¹⁰²⁶71

I have digressed a great deal from the brevity I had resolved to maintain in this narration by telling You that, in this Sacrament of Love, You have given Yourself:

*Per viam ad splendorem ejus contra lumen ejus.
Walk by her light toward splendor. (Bar 4:2)*

The splendor of your [332] love enabled me to understand by the light of prudence which I needed so as not to bore the reader by long drawn-out wordiness. Your Majesty taught me patience. This chapter that does not adhere to my plan is of use in making my readers exercise it. Once again, they will notice your goodness and longanimity here which will perdure in this Sacrament:

*Omnibus diebus, usque ad consummationem sæculi.
Always, until the end of the world! (Matt 28:20b)*

Through fear of offending You and amassing¹⁰²⁷ a treasure of wrath for the Day of just vengeance, they will be careful not to continue to offend You in this Sacrament of Love.

¹⁰²⁸You are not content with caressing my hand in the morning when I receive Communion, when You become my Prey and my Portion, nor in the evening by doing¹⁰²⁹ what Jacob said of Benjamin: Share the spoils of your victories with all your churches:

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¹⁰²⁶Om 71 || ¹⁰²⁷Add: or gathering up || ¹⁰²⁸Var. **CHAPTER 70: How the Divine Goodness favored me with Benjamin's advantages; the sight of a marvelous victory of the King, two princes, his children, all directed by heavenly minds; how Divine Wisdom consoled and charged me to recommend these victors to Him.** || ¹⁰²⁹Add: to me ||

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Benjamin lupus rapax, mane comedet prædam, et vespere dividet spolia.

Benjamin is a ravenous wolf; mornings he devours the prey, and evenings he distributes the spoils. (Gen 49:27)

You offer your merits for the Church Triumphant to increase¹⁰³⁰ their accidental joy; for the Militant Church¹⁰³¹ for redeeming graces; and,¹⁰³² for the Suffering Church, for indulgences so that through them your merits may deliver them.¹⁰³³ Benjamin said:

Amantissimus Domini habitabit confidenter in eo, quasi in thalamo tota die morabitur, et inter humeros illius requiescet.

Benjamin is the beloved of the Lord, who shelters him all the day while he abides securely at his breast. (Deut 33:12)

During the night, You continued to shower me with favors, filling me with delights that are better experienced than expressed:

Nox illuminatio mea in deliciis meis.

Night shall be my light. (Ps 138:11b)

On August 25, 1635 or 1636, at about three o'clock in the morning, I had some marvelous visions. In spirit, I seemed to be in Roanne¹⁰³⁴ near the College church¹⁰³⁵ of your Society, O my Divine Jesus, dedicated to St. Michael, the Prince of your heavenly army. There I saw a multitude of people deeply attentive to a wonderful triumph in which I could discern two young princes about ten or twelve years of age. Each¹⁰³⁶ possessed a superhuman beauty and was mounted on a snow-white horse. These horses were totally mysterious, because they both trotted and flew simultaneously like the mysterious animals seen by [333] the Prophet Ezechiel.

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¹⁰³⁰Var. augment || ¹⁰³¹Var: to obtain || ¹⁰³²Add: in the manner of suffrages to apply the || ¹⁰³³Var. deliver these imprisoned souls || ¹⁰³⁴Om. in Roanne || ¹⁰³⁵Add: of Roanne || ¹⁰³⁶Var. who ||

JEANNE'S ORIGINAL DRAFT

It seemed to me that the horses controlled their riders rather than being led by these two young princes, each of whom carried a banner of crimson red like a great standard which he used to envelop himself and to cover his steed like a saddle-cloth. By an invisible power, these banners became folded and unfurled of themselves¹⁰³⁷ in the form of columns which, supported upon the horses, reached to heaven. At the top, they were open as though through this aperture they were ready to receive power and the fullness of blessing from heaven and not from earth.

I perceived that these banners borne aloft, moved of their own accord and had no need of the¹⁰³⁸ hands of these young children whom they deftly protected as being princes of great hope. Then I saw a venerable old man with snow-white hair and a majestic face. He wore a red skull-cap on his head and a silver band upon his forehead. It was marvelously crafted, and from it sprang a pointed crown of fine gold. Following him, there was another person who carried the Blessed Sacrament. I could not see his face, because he was turned around as though he wanted me to see only his shoulders. There was a third person acting as a master of ceremonies who came and went¹⁰³⁹ from one side to the other. These three persons fascinated me so that I could not be attentive to anything else regarding this triumph nor anyone else who was present. What did increasingly astonish me was to hear the old man proclaiming with marvelous majesty: [334]

Lauda Deum, lauda Mater, lauda Juda.

Praise God, praise the Mother, praise Juda.

No one responded after these words. When I came to, I was filled with astonishment that brought on pain, because I could see a multitude of people witnessing to the aforesaid without marveling; i.e., without heeding the words he majestically pronounced and which¹⁰⁴⁰ pleased the Divinity. I was filled with inexpressible awe, as I humbly waited for the

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¹⁰³⁷Var. like || ¹⁰³⁸Add: diamond || ¹⁰³⁹Om. came and || ¹⁰⁴⁰Add: entirely ||

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Incarnate Word to instruct me about these visions. I related them to Reverend Father Gibalin as soon as I could see him.¹⁰⁴¹ On the Eve of the Feast of St. Thomas in 1636, at eight o'clock in the morning, Reverend Father Gibalin requested His Eminence, after his return from Rome, please to take pity on the long delay experienced by your daughters. Loving Incarnate Word, who could not leave them in their troubles without consoling them, at the same hour You said to me, without my knowing that the priest was then addressing him: "My daughter, His Eminence is now refusing Father Gibalin's request." I summoned both Sister Elizabeth Grassetteau¹⁰⁴² and Sister Catherine Richardon to inform them about this. Since I had felt ill during the night, I had not slept at all. I had planned to rest during the day, but I had heard these¹⁰⁴³ words with my bodily ears without seeing the one who¹⁰⁴⁴ said them to me: "His Eminence is refusing Father Gibalin's request, my daughter. Have no fear, for the Order will be founded.¹⁰⁴⁵ I Myself will establish it."

In the afternoon, Monsieur Nesme came to see me to declare¹⁰⁴⁶ what Father Gibalin had not informed me about and to find out how I would be affected by this second refusal. He saw that I was equally serene when he told me about the situation.¹⁰⁴⁷ I sent for our two Sisters to come to the parlor and asked them: "What did I tell you this morning?"¹⁰⁴⁸ They told him what was stated in¹⁰⁴⁹ the foregoing. [335] He marveled at the peace and joy wherein You sustained my spirit. As I entered the church in the evening, my soul was filled with consolation¹⁰⁵⁰ and, absorbed by a gentle¹⁰⁵¹ rapture, I understood:

Orietur in diebus ejus justitia, et abundantia pacis.

In his days, there will be justice and abundance of peace.

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¹⁰⁴¹Add: and the Abbé of Saint Just who came to see me on the same day || ¹⁰⁴²Om. Grassetteau ||

¹⁰⁴³Add: distinct || ¹⁰⁴⁴Var. was saying them to me || ¹⁰⁴⁵Var. but do not be afraid, my daughter. The Order will be established. || ¹⁰⁴⁶Add: to me || ¹⁰⁴⁷Om. when he told me about the situation || ¹⁰⁴⁸Var. telling them to say what I had told them that morning || ¹⁰⁴⁹Om. what was stated in || ¹⁰⁵⁰Add: after I had entered, || ¹⁰⁵¹Om. gentle ||

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At the same time, I saw that someone was giving me white flowers that we call the lily-of-the-valley. The buds or blossoms are tiny, each shaped like a crown; the leaves are long and large.¹⁰⁵² After the disappearance of this kind of flower, someone presented me with an iris. The iris disappeared; someone showed me the process of planting lavender, and I understood that my lavender had been scented by the King of Peace, the Incarnate Word, who wanted to entertain me in his garden. It would be difficult for a soul to become upset whom You had personally deigned to console.

Dearest Love, I would not know how to express the delight You allowed me to experience on this blessed evening. You made me your peaceful dwelling-place. With your approval, I would want the entire kingdom and all Christian princes to be at peace. You who know hearts placed two long-stemmed lilies upon my shoulders at the same time. Later, You gave me to understand that they were the two lilies from the tree I had seen in the year 1625. You prompted me to re-present¹⁰⁵³ these lilies to You in my prayer.¹⁰⁵⁴ I was to be patient until You would explain this vision about the two lilies to me. I was to rejoice with gratitude for the pleasures You chose to communicate to me through an excess of goodness while¹⁰⁵⁵ [336] people, whom You did not console as You did me, could say in the words of Job:

Cogitationes meae dissipatae sunt, torquentes cor meum.

My plans are at an end, the cherished purposes of my heart.

(Job 17:11b)

"My daughter, I collect yours and bind them by my love which delights in favoring you. These blessings will continue throughout Advent and as long as You are in the stable."

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¹⁰⁵²Add: and || ¹⁰⁵³Var. to present || ¹⁰⁵⁴Add: and || ¹⁰⁵⁵Om. while ||

JEANNE'S ORIGINAL DRAFT

¹⁰⁵⁶72

I am not sure whether or not You wanted me to experience Judea's deprivation when You withdrew to Egypt. However, about the time of Lent in 1637, I became exceptionally ill. It seemed that I could not live except for a few months with these bodily infirmities. You chose to add troubles of the spirit without my knowing your reason. I thought that these bodily ailments would make me gloomy¹⁰⁵⁷ because I could hardly breathe. Others feared that I would become¹⁰⁵⁸ dropsical. I ate very little and became extremely altered.

Reverend Father Boniel told Father Gibalin that attention must be given to the illness that was commencing. He suggested that Father make me take the proper precautions by my using remedies that were helpful because, with your aid, I was delivered from this oppression that was considered to be the onset of asthma. As I was at prayer one evening, I saw the dove that had rested upon my heart on December 2, 1635. Now it stood upon the canopy over the Blessed Sacrament. You did not provide me with an explanation of this vision at the time. I told Father Gibalin: "Father, I have seen a dove on the canopy over our altar, but Our Lord did not explain [337] this to me. I will wait until He chooses to let me understand what He wants me to know by this vision."

On the second Friday of Lent, at about ten o'clock in the morning, by a rude experience I learned that the shield that had made me impervious to all the refusals of His Eminence no longer shielded my heart. Now it was this dove that had withdrawn above You, O Divine Rod of Jesse, that wanted me to know the grace You had given me by sending me¹⁰⁵⁹ your

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¹⁰⁵⁶Var. CHAPTER 71: My vexations of spirit and bodily infirmities; deprivation of divine consolations for a while; the ardent fire I received from On High which impelled the Incarnate Word to visit and console me holily. || ¹⁰⁵⁷Add: and || ¹⁰⁵⁸Add: asthmatic and || ¹⁰⁵⁹Om. sending me ||

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Spirit to prevent my spirit and heart from being afflicted. However, on this day, your wisdom had judged it appropriate to allow me to feel the extreme sadness that afflicted me. It was an interior pain¹⁰⁶⁰ like someone twisting and extracting my entrails. I shed a torrent of tears and said to You:¹⁰⁶¹

Mutatus es mihi in crudelem. Defecerunt præ lacrymis oculi mei. Conturbata sunt viscera mea.

Then you turn upon me without mercy. Worn out from weeping are my eyes. My heart stirs for him.

Job 30(21a; Lam 2:11a; Jer 31:20c)

However, I do not wish to cast my gall upon the ground, Lam (2:11), as did this sorrowful Prophet. You should not enter the tomb again to visit it there. I prefer to offer it to You through my ardent sighs, raising my eyes to heaven from which will come the help I hope to obtain. As You considered me in these bitter sorrows, You had me understand:

Cui comparabo te! vel cui assimilabo te, filia Jerusalem? cui exæquabo te, et consolabor te virgo filia Sion? magna est enim velut mare contritio tua: quis medebitur tui?

To what can I liken or compare you, O daughter Jerusalem? What example can I show you for your comfort, virgin daughter Zion? For great as the sea is your downfall; who can heal you?
(Lam 2:13)

You, my Lord, can console me, since it is for You that I experience these great desolations, which will possibly endure until death. [338] I desire them, Lord. I accept them from either your ordinances or your permission.¹⁰⁶² All you saints, if you have been the ones to tell me: *Cui comparabo te! To what can I liken or compare you!* then tell the Incarnate Word, our Divine Savior, that I declare with Job, the miracle of patience,

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¹⁰⁶⁰Var. exterior || ¹⁰⁶¹Add: Job 30 || ¹⁰⁶²Add: and ||

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Etiam si occiderit me, in ipso sperabo. O vos omnes, qui transitis per viam, attendite, et videte si est dolor sicut dolor meus.

Slay me though he might, I will wait for him. Come, all you who pass by the way, look and see whether there is any suffering like my suffering. (Job 13:15a; Lam 1:12)

I do not know why this desolation was sent or permitted to me. All you who have passed through the way of contemplation and¹⁰⁶³ have been commissioned by his Majesty for great things, consider whether or not the sorrow I feel has been equalled in my past experience. Great is the extreme feeling of desolate souls like mine who do not know the cause or reason for it. However, upon speaking to You about my sorrows, I felt a fire that was sent me from On High:

De excelso misit ignem in ossibus meis, et erudivit me.

From on high he sent fire down into my very frame; he spread a net for my feet, and overthrew me. Lam 1:13

He who conceals Himself loves me. When He afflicts me, He is showing me that He conceals Himself merely to test whether or not I love Him when He is absent as well as when He is present, for from his elevated throne He sends fire into my very bones.

Dearest Love, just as the disciples of Emmaus were aware of a fire burning in their hearts as an effect of your teaching, I feel such a pure, ardent flame within mine, in my breast and abdomen, that it must proceed from the One whom Moses and St. Paul call a consuming fire:

Etenim Deus noster ignis consumens est.

For our God is a consuming fire. (Heb 12:29)

I did not tell You as did the two disciples that I hoped for your

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¹⁰⁶³Om. have passed [...] and ll

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resurrection. Going even further, I told You that I believe that You are risen, [339] and that You are here near me, a hidden God and Savior. Those who discover that they have been recognized remove their masks.

Regarding me in this confidence, You told me that your love impells You to reveal Yourself, like children do when they hide, and that lovers do not conceal themselves except to test the love of the beloved. This they do to demonstrate later¹⁰⁶⁴ the intensified flames of their burning hearts. All these tests were but like a little water to make this holy fire burn more intensely or more ardently. You told me a number of other things about your love for me, but I must be brief.

Since You are the Abbreviated Word, You will excuse me, for I have had such a severe headache that I can hardly see what I am writing. Ever since the Sunday in the Octave of the Ascension of the present year 1642, it has not left me. As You ascended into heaven, could You possibly have taken the top of my head with You or allowed the lilies on the altar, by their strong odor, to cause me these suspensions that are very different from those which I had prior to this. The former elevated my mind to You by enlightening it, while these make it wander or be dissipated by causing me to be dazed. I am not sure, my Lord, if I should dare declare that, among the graces You give me, writing with such violent headaches is not among the least.

I myself am astounded that I can recall what I record here, for it is only on this paper that I can declare it. On it, You have me speak through my pen which You direct. You make it the pen of winds so as to express herein¹⁰⁶⁵ the marvels of your goodness that produces its¹⁰⁶⁶ winds of treasures, Ps 134:

Qui producit ventos de thesauris suis: Educens nubes ab extremo terræ: fulgura in pluviam fecit.

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¹⁰⁶⁴Om. later || ¹⁰⁶⁵Om. herein || ¹⁰⁶⁶Var. the ||

JEANNE'S ORIGINAL DRAFT

He brings forth the winds from his storehouse. He raises storm clouds from the end of the earth; with the lightning he makes the rain. Ps 134(:7c, 7a,b)

Tempering all harm, You change [340] the lightning into rain; your justice often cedes to your kindness. You conceal your awesome Majesty to display your compassionate benevolence. You do all You wish in heaven and on earth according to the Prophet quoted below:

Omnia quaecumque voluit, Dominus fecit in caelo, in terra, in mari, et in omnibus abyssis.

All that the Lord wills he does in heaven and on earth, in the seas and in all the deeps. (Ps 134:6)

An abyss of vexations was changed into an ocean of joy, because, either unable or unwilling to restrain your loving inclinations without letting me know about them, You said to me: "My daughter, the desolations you endure allow you to see that the dove withdrew after you saw it upon the altar canopy, after you were grieving. Without the special protection of God who serves as your shield, you will often be grieved and overwhelmed by affliction that accompanies a contradicted and deferred hope. Courage, my daughter. Endure what is presently¹⁰⁶⁷ as delightful as it is painful. It is a flame that unites all spirits to Me and that seems to consume the entrails.¹⁰⁶⁸ I am the Cause and the Object of this." Lord, do your will.¹⁰⁶⁹ [341]

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¹⁰⁶⁷ Add: for you || ¹⁰⁶⁸ Add: with this fire || ¹⁰⁶⁹ Add: elevate my spirit upon the point of this divine flame, as did the Angel who announced Samson's birth, Jgs 13 ||

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¹⁰⁷⁰73

One day around Easter time in this same year 1637, I was telling You about the growth of some religious orders whose monasteries were filling and that our Congregation did not grow at all. You said to me: "My daughter, I can tell you with greater love than Elcana:

Anna, cur fles?

Hannah, why do you weep? (1 Sam 1:8b)

"Why is your heart sad?

Numquid non ego melior tibi sum, quam decem filii? Anna, cur fles?

Am I not more to you than ten sons? Hannah, why do you weep? (1 Sam 1:8e, b)

"My daughter and my spouse, why are you weeping? Why is your heart afflicted? Am I not more pleasing to you than if you were to possess ten monasteries? In Me, do you not possess all that you could possibly have? Wait for my time, my dearest, and enjoy my love that is worth more than ten thousand daughters.

Lauda sterilis quæ non paris: decanta laudem, et hinni quæ non pariebas: quoniam multi filii desertæ magis quam eius, quæ habet virum. Dilata locum tentorii tui, et pelles tabernaculorum tuorum extende, ne parcas: et clavos tuos consolida. Ad dexteram enim, et ad lævam penetrabis: et semen tuum Gentes

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¹⁰⁷⁰Var. **CHAPTER 72:** The Incarnate Word promised me to multiply his Order which He wished to establish upon sapphire, commanding me to purchase this house to honor the blood of the Martyrs. He invited me to elevate myself to Him from this holy mountain in the words of Canticles 4 ||

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hereditabit. Ad punctum in modico dereliqui te, et in miserationibus magnis congregabo te. Montes enim commovebuntur, et colles contremiscent: misericordia autem mea non recedet a te, et foedus pacis meae non movebitur: dixit miserator tuus Dominus.

Raise a glad cry, you barren one who did not bear, break forth in jubilant song, you who were not in labor. For more numerous are the children of the deserted wife than the children of her who has a husband. Enlarge the space for your tent, spread out your tent cloths unsparingly; lengthen your ropes and make firm your stakes. For you shall spread abroad to the right and to the left; Your descendants shall dispossess the nations. For a brief moment I abandoned you, but with great tenderness I will take you back. Though the mountains leave their place and the hills be shaken, my love shall never leave you nor my covenant of peace be shaken, says the Lord, who has mercy on you.¹⁰⁷¹

(Is 54:1-3; 7, 10)

"My daughter, in the eyes of people, you appear to be sterile at the present time. Rejoice, for I Myself will make you fruitful. I will multiply you much more than those [342] who you think are assisted by human favors. Deepen your hope, spare nothing, always keep a great heart, trust in Me. I promise you such a great multitude that they will extend:

Ad dexteram et ad laevam.

To the right and to the left. (Is 54:3b)

"For a little while, I seem to leave¹⁰⁷² my Congregation in apparent contempt before the eyes of men, but, in a short time, it will be assembled and extended with quite¹⁰⁷³ evident signs of my love and¹⁰⁷⁴ the great compassion of my eternal mercy:

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¹⁰⁷¹ Add: Isaias 54 || ¹⁰⁷² Var. He seems to leave || ¹⁰⁷³ Om. quite || ¹⁰⁷⁴ Om. and ||

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Paupercula tempestate convulsa, absque ulla consolatione. Ecce ego sternam per ordinem lapides tuos, et fundabo te in sapphiris, et ponam jaspidem propugnacula tua.

O afflicted one, storm-battered and unconsoled, I lay your pavements in carnelians, and your foundations in sapphires; I will make your battlements of rubies. (Is 54:11-12a)

"My daughter, all your sufferings are comparable to a minor tempest. You experience a brief period without consolation, for You are my frail one who is unable to be consoled by creatures. That would be too coarse for you whom I have nurtured with my delicacies. By my industrious, powerful Hand, I will set your stones: your daughters. I will establish you with¹⁰⁷⁵ sapphire. ¹⁰⁷⁶My daughter, heaven has taken care to establish you; heaven is represented by sapphire. Pay attention, my daughter, to what is¹⁰⁷⁷ stated in Exodus, Chapter 24:

Ascenderuntque Moyses et Aaron, Nadab et Abiu, et septuaginta de senioribus Israel: et viderunt Deum Israel: et sub pedibus eius quasi opus lapidis sapphirini, et quasi cælum, cum serenum est.

Moses then went up with Aaron, Nadab, Abihu, and seventy elders of Israel, and they beheld the God of Israel. Under his feet there appeared to be sapphire tilework, as clear as the sky itself.

(Ex 24:9-10) [343]

In the Canticles, you see the description my spouse gives of Me:

Venter ejus eburneus, distinctus sapphiris.

His body is a work of ivory covered with sapphires.

(Cant 5:14b)

In Ezechiel, Chapters 1 and 10, there is the following:

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¹⁰⁷⁵Var. upon || ¹⁰⁷⁶Add: Notice, || ¹⁰⁷⁷Om. Pay attention [...] what is ||

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Quasi aspectus lapidis sapphiri similitudo throni. Et vidi, et ecce in firmamento, quod erat super caput cherubim, quasi lapis sapphirus, quasi species similitudinis solii, apparuit super ea.

Something like a throne could be seen, looking like sapphire. I looked and saw in the firmament above the cherubim what appeared to be a sapphire stone; something like a throne could be seen upon it. (Ez 1:26b; 10:1)

"Notice in Exodus, my daughter, that my feet stand upon sapphire, and in the Canticles my abdomen is of ivory covered and adorned by sapphires. In the first Chapter of Ezechiel, sapphire is my throne; in Chapter 10, my throne appears to be upon sapphire, sapphire that is above the firmament; the firmament is above the heads of the Cherubim. What a favor I promised you, my daughter,¹⁰⁷⁸ in the words of Isaías to establish you and my Order upon sapphire. It is so great that all Angels and men marvel at my goodness towards you and the Order I aim to establish.

"Ascend to Me, my daughter, and come see Me with my saints in heaven. My Sacred Body is the supreme heaven,¹⁰⁷⁹ adorable sapphire. Come, my beloved,¹⁰⁸⁰ into my very breast. Repose upon the sapphire that is supported by the ivory of my divine purity. Come, my dearest, with eagle eyes behold this sapphire over the firmament that is above the head of the Cherubim like a throne and share in my kingdom as my spouse."

In the same year 1637, your Majesty told me to purchase the house where we now reside, because You wished to honor the blood of your

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¹⁰⁷⁸Var. My feet have rested upon sapphire, and in the Canticle, my abdomen is of ivory covered and embellished by sapphires. In the first chapter of Ezechiel, sapphire is my throne; in Chapter Ten of the same Prophet, my throne appears upon sapphires, sapphires that are upon the firmament, the firmament resting upon the heads of the Cherubim. What a blessing I promise you, my dearest! || ¹⁰⁷⁹Add: and || ¹⁰⁸⁰Var. my dove ||

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martyrs that was shed in abundance for your Name near this house. Due to this frothing blood, the street has retained the name, but the ordinary people changed the word "*bouillon*--boiling" [344] to "Gourguillon". Having learned that it was your will,¹⁰⁸¹ I purchased it from Monsieur Viau. We reached an agreement in a few words. He stated his price,¹⁰⁸² and I expressed what I wished to give for it. He accepted my offer, and, although he loved this house, he was quite content to sell it to me to have You served and praised there by religious consecrated to this purpose.

Dear royal, divine Spouse, let it be your temple as You promised me. You are like the eye of the Divine Father. Reposing in your tabernacle, You can look upon us with pleasure. Your common Spirit, who is your heart and unique love, abides there so as to love us with benevolence. Fill our lowliness with your greatness and make your fortress there. That is what I hope for from your love that, according to what You deigned to symbolize for me, will animate this Sion more than all other tabernacles of Jacob. Astounded at the sight of them, Balaam exclaimed:

Quam pulchra tabernacula tua Jacob, et tentoria tua Israel! et valles nemorosæ, ut horti juxta fluvios irrigui, ut tabernacula quæ fixit Dominus.

How goodly are your tents, O Jacob; your encampments, O Israel! They are like gardens beside a stream, like the cedars planted by the Lord. (Num 24:5-6)

None of these tents can compare with your Sion in which You personally stay, taking up your dwelling-place there. After this house was purchased and paid for by your Providence, You lovingly invited me, saying:

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¹⁰⁸¹Var. goodness || ¹⁰⁸²Var. what he wanted in exchange for it ||

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Veni de Libano sponsa mea, veni de Libano, veni: coronaberis de capite Amana, de vertice Sanir et Hermon, de cubilibus leonum, de montibus pardorum.

Come from Lebanon, my bride, come from Lebanon, come! Descend from the top of Amana, from the top of Sanir and Hermon, from the haunts of lions, from the leopards' mountains.

(Cant 4:8)

"Come from Lebanon, my spouse, because my Sacred Body and Precious Blood repose in this chapel. This Precious Blood bleached the robe of my martyrs, who are totally white Lebanons because of their sharing in my Blood. United to mine, their blood shed for Me becomes as white as milk. For this reason, the Church attributes the following praises to them:

Candidi facti sunt Nazarei ejus, splendorem Deo dederunt, et sicut lac coagulasti sunt.

His Nazareans have been made white, have given glory to God and have become like milk.

"Also, my two great Doctors, in the hymn of praise and confession they composed, declared:

Te martyrum candidatus laudat exercitus.

The white-robed army of martyrs praises You. (Te Deum)

"My Blood and that of my martyrs whitens your soul. That is the reason I call you by the name *Lebanon*, the head of Amana, where faith and truth have triumphed by the confession and the¹⁰⁸³ death of my martyrs, because Amana:

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¹⁰⁸³Om. the ll

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Amana est fides sive veritas, de vertice Sanir et Hermon, Hermon destructio.

*Amana is faith or truth, from the top of Senir and Hermon.
(Cant 4:8) Hermon—destruction.*

"This mountain or summit was the site where emperors plotted to destroy and abolish the Christian religion, thereby endeavoring to eradicate¹⁰⁸⁴ my Name through [345] the death of those who proclaimed it, by depriving them of life with the invention of torments suggested by their own rage and that of the demons. Come, my beloved, from this mountain in Vienne where the amphitheatre is located. Come from these haunts of lions, this mountain of leopards, because these pagan emperors were more cruel than all these wild beasts, fiercer and bloodier than they, as is seen by the persecutions they invented to torture my martyrs.

"Come to Me, then, my daughter, from this mountain where¹⁰⁸⁵ these cruel persons stopped everything to persecute Me in my members, my faithful martyrs who imitated their Head. Come, for my Blood and theirs crowns you upon this mountain where I repose because of your correspondence with my inspirations and loving revelations. In accordance with my orders, you came to the mountain in Lyons that I showed you in a vision and where I have enabled you to obtain a site¹⁰⁸⁶ by fulfilling the vision and promise I made of providing you with accommodations in the house of ivory. This mountain is adorned with the bodies and blood of my martyrs who were veritable elephants. Upon seeing my Blood, they shed their own, encouraging one another to shed these faithful effusions from which arose new Christians, because the blood of martyrs is the seed of Christians, as ivory comes from the bones of the elephant. You see, then, my daughter, how faithfully I keep my promises to you. I exhorted you to leave your father's house by telling you that I would accommodate you corporally, spiritually, interiorly and exteriorly in ivory houses.

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¹⁰⁸⁴Var. efface || ¹⁰⁸⁵Om. where || ¹⁰⁸⁶Var. an affliction [Fr. *plaie* for *place*] ||

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"When you receive Communion, do you not enter Me, the God-Man? My Divinity is ivory, my Humanity is ivory, the blood of my martyrs is mighty and as white as ivory. The house is established upon ivory. Abide there, my daughter, with the delight and honor given you by my martyrs.¹⁰⁸⁷ Listen to the words of the Royal Psalmist who addresses these words to you:

Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis: ex quibus delectaverunt te filiæ regum in honore tuo.

With myrrh and aloes and cassia your robes are fragrant; from ivory palaces string music brings you joy. The daughters of kings come to meet you. (Ps 44:9-10a)

"The most precious myrrh is the one I freely give you; it is my Blood that I give you by divine inclination [346] and is the enclosure you may use to cool off my ardors which, although holy, at times cause you discomfort. By this myrrh and this enclosure, your body is maintained in purity, and, furthermore, dear daughter, the habit of my Order is whitened and colored by my Blood.

"I invest my spouses with Myself, and my favorite disciple saw the New Jerusalem descend from heaven, prepared by God Himself, adorned by Me, her¹⁰⁸⁸ Spouse. My Order and my daughters possess¹⁰⁸⁹ these adornments, because I am the white and red Spouse. This rejoices all those saintly souls who are daughters of the Divine King and see this Order¹⁰⁹⁰ invested with my liveries." Dear Love, You are a Spouse of Blood for us. We desire to shed ours whenever You wish. Please let us be trees planted in the flow of Blood; may they¹⁰⁹¹ bear fruit now and in the future. May all our intentions, attentions and expectations promote your glory, although they seem but leaves to those who see us without our

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¹⁰⁸⁷Var. delights produced by these martyrs || ¹⁰⁸⁸Var. your || ¹⁰⁸⁹Var. in || ¹⁰⁹⁰Var. and to see them || ¹⁰⁹¹Var. Let them ||

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being religious. As I hear them saying that we are waiting in vain, I reply in the words of the Apostle:

Pacem habeamus ad Deum per Dominum nostrum Jesus Christum: per quem et habemus accessum per fidem in gratiam istam, in qua stamus, et gloriamur in spe gloriae filiorum Dei. Non solum autem, sed et gloriamur in tribulationibus: scientes quod tribulatio patientiam operatur: patientia autem probationem, probatio vero spem, spes autem non confundit: quia charitas Dei diffusa est in cordibus nostris per Spiritum sanctum, qui datus est nobis.

We are at peace with God through our Lord Jesus Christ. Through him we have gained access by faith to the grace in which we now stand, and we boast of our hope for the glory of God. But not only that—we even boast of our afflictions! We know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. And this hope will not leave us disappointed, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us.

Rom 5:(1b-5)

This Spirit strengthens our confidence and blesses our patience and our hope in You which will not be confounded.

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God's power in his patience; the charity He gave me towards those who oppose his Order; how his Providence makes everything promote his glory and my welfare, sustaining my faith and affirming my hope;¹⁰⁹³ St. Jerome's second apparition.

[347] When the Prophet-King wished to make your power known, he called You the omnipotent, patient God who awaits our conversion from day to day. Since You exhibit your power through your patience, we should, to the extent that your grace enables us, patiently attend your hour. You correct us by measures that appear rigorous, but, as You are so good, it is to help us experience your kindness, concealing and pardoning sins through our repentance which makes You set aside your bow that You had prepared for shooting mortal arrows. As I wept before You for the faults someone committed against You, You showed me a bow, the side of which was of iron, four fingers wide. The arrow to be used was made of bone, and its sharp point was stained with blood. I understood that your patience prompted You to wait awhile before shooting this arrow. On two other occasions, I saw lightning that You seemed to cast against this person, but I offered myself to receive it. You did not agree to this, but,¹⁰⁹⁴ in an adroit way, You deflected it, and I saw it¹⁰⁹⁵ fall into the water. Dear Love, the Apostle St. Paul teaches us that we should put a burning coal¹⁰⁹⁶ upon the head of our enemy, meaning to do him good in return for the evil he wants to perpetrate against us.¹⁰⁹⁷ I desire to follow the advice he received from the Spirit of Goodness that impelled You to die for us while we were your enemies. You had Him descend gloriously on behalf of the one who persecuted You. [348] Then,

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¹⁰⁹²Var. 73 || ¹⁰⁹³Om. sustaining [...] hope || ¹⁰⁹⁴Var. so that || ¹⁰⁹⁵Add: this bolt || ¹⁰⁹⁶Var. burning coals || ¹⁰⁹⁷Add: Rom 12 ||

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instead of being your persecutor, he became your preacher. It pertains to your goodness to cause such marvelous transformations. They are also alterations wrought by your almighty Right Hand. A few days later, You showed me an equipped war-ship that bore aloft two banners. Impelled by a supernatural wind, it sailed upon the sea, although I could detect no pilot controlling it. I perceived that your invisible Spirit guided it and heard these words:¹⁰⁹⁸

Navis institoris, de longe portans panem suum.

Like merchant ships, she secures her provisions from afar.

(Prov 31:14)

"My daughter, you are this vessel equipped by my grace, armed by my love and governed by the Spirit that directs the Church. He has placed two banners within you: the love of God who loves you and love of your neighbor. You bring your Bread from afar, meaning Me. With joy, You will arrive at port and, through Me, will triumph despite all tempests. Be the strong woman and fear nothing. My heart trusts in your fidelity. Read the 31st and last chapter of Proverbs wherein you will see what my goodness has destined for you from all eternity." Dear Love, it would take too long for me to explain it here. You will surely¹⁰⁹⁹ dispense me from doing so by commanding me to love You with all my heart, with all my soul and my neighbor as myself for love of You. Grant me the grace to do so. I received a message that Reverend Father Roux, Jesuit, was suffering from quartain fever. I resolved to send a priest to St. Bonaventure Church to offer Mass for the intention of delivering him from this fever.

On the same day, it left him. Reverend Father Gibalin told him that in the morning I had arranged to have a Mass offered at St. Bonaventure's Church for his health on the very day of its outbreak. He never had it again. This good priest was so delighted by his healing that he came to see me to ask pardon for having opposed our foundation when

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¹⁰⁹⁸Add: *Facta est quasi, Like* || ¹⁰⁹⁹Var. Please ||

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Archbishop Miron was in office, because, [349] he told me, he thought that we wanted to establish Jesuitesses. "I could not approve that, Mother. Your charity has conquered me. I have come to make honorable amends to the Incarnate Word for being opposed without having well understood his plans."

Reverend Father Decret, also a Jesuit, said to me: "Mother, you certainly have reason to praise God for changing those who have been opposed to your project. The late Monsieur Menars, secretary at St. Nizier Church and substitute Vicar General, told Reverend Father Guillot¹¹⁰⁰ shortly before he died, that he was meeting death with deep regret for having been against your establishment. If God were to let him continue living, he would assist you with his authority and possessions." "Father, Monsieur Menars was a good priest. I had told Archbishop Miron that he objected to this foundation simply because he was afraid it might diminish the renown of a monastery that he protected and whose superioress was one in¹¹⁰¹ spirit with him. I never felt any bitterness against him because of it. Men abound in their own opinions. They can oppose one design and favor another without offending the Inspirer of the two, acknowledging his inspiration only in the one they protect and love. Angels and saints have holily contradicted one another, not being certain of the Sovereign's decree. Even when they are resisting, the Lord draws glory from everything to the benefit of those whom He deigns to love and for whose benefit He makes all things work together for good."¹¹⁰²

Dearest Love, by my own experience I know that the delay of our establishment is a sign of your loving Providence. Forgive my weakness if at times I weep before You when, as a weak daughter or a fragile leaf, I am shaken by the winds of different fears. Your [350] goodness does not allow me to become detached from the tree of your confidence. Trust in your power has always been verdant in my soul and, by your grace, will

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¹¹⁰⁰Add: Jesuit || ¹¹⁰¹Var. heart and || ¹¹⁰²Add: Rm 8 ||

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continue to be so even until my very last breath. I will do as the Prophet tells me:

Quia adhuc visus procul, et apparebit in finem, et non mentietur. Si moram fecerit expecta illum: quia veniens veniet, et non tardabit. Ecce qui incredulus est, non erit recta anima eius in semetipso: justus autem in fide sua vivet.

For the vision still has its time, presses on to fulfillment, and will not disappoint; If it delays, wait for it, it will surely come, it will not be late. The rash man has no integrity; but the just man, because of his faith, shall live. Hab 2:3-4

This faithful expectation does not remove the vexations of a deferred hope that afflicts the soul during such a long delay; two contraries exist simultaneously in the same subject: faith that God will fulfill what He has promised and the pain of languishment as one awaits the realization of these promises. The soul would like this chalice to pass quickly, but it¹¹⁰³ says: No, not my will be done, but yours, my God!

One day during the same year 1637, as I was in the community room reflecting upon all my daughters having to practice such a long drawn-out patience, my soul felt a keen sadness that they did not perceive. But You did, my Divine Consoler, who deigned to console me through St. Jerome who appeared to me at my right side dressed in black. He was so emaciated that he looked like a skeleton. His hair and beard were as white as though he had aged twenty years from the first time he appeared to me in Paris, because at that time, his hair and beard were just sprinkled with gray. I was greatly consoled to see this saint. He explained to me that he had aged and been consumed in your service, O my Sovereign, and that he regarded it as a great favor to sacrifice his life and all that he was

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¹¹⁰³Add: the soul ||

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for your honor. The black habit he wore indicated that he was dressed in black¹¹⁰⁴ like his religious, and the fact that he appeared to me so pale and emaciated showed what he was like at the end of his life. [351]

The sight of this teacher of mine consoled me so much that my¹¹⁰⁵ sadness over the injury to my daughters vanished by my having a mild ecstasy. Our Sisters, among whom I was seated, thought that I had fallen asleep from weariness.¹¹⁰⁶

¹¹⁰⁷75

A very profound rapture wherein the Incarnate Word taught me through his favorite secretary; the excellent qualities of St. Denis; sovereign beatitude, accidental glory and how everything is present to and represented by the Incarnate Word;¹¹⁰⁸ He despises sin to the extent that He loves Himself.

On the Eve of the Feast of St. Denis 1637, I had withdrawn¹¹⁰⁹ to our chapel in the evening to pray before your Majesty who reposes in our tabernacle. Your goodness gave me both rapture and ecstasy, because my understanding and will were sublimely and lovingly drawn to You, the former was being instructed and enlightened; the other, united and embraced by the beauty and goodness of Him whom this great saint declared to be the Good and the Beautiful. However, it was an instruction, illumination or burning and transformation that was a participation in beatitude. It pleased You, O Divine Word, voluntary Mirror, to allow me holily to see what St. Denis had written in such a sublime way about your

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¹¹⁰⁴ Om. in black || ¹¹⁰⁵Var. the || ¹¹⁰⁶Om. Our Sisters [...] weariness || ¹¹⁰⁷Var. 74 || ¹¹⁰⁸Var. Word Himself || ¹¹⁰⁹Var. in the evening, I had withdrawn ||

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supersubstantial Being, the Sovereign Beatitude, the divine Names and the celestial hierarchy.

You also let me know to the extent¹¹¹⁰ to which a soul along life's way can do so, the difference¹¹¹¹ between essential and accidental glory.¹¹¹² Essential glory¹¹¹³ is a good that is sovereignly delightful. It freely communicates itself by divine inclination, empowering the subject it attracts to accept its splendors and sustain its ardors. By an inexpressible marvel, this divine Object provides an aptitude for the power, that, for want of a term, I will call "capacity". [352] At the present moment, I cannot find a word to express or explain properly what is inexplicable to me. This aptitude and capacity empowering one towards the Object enables the soul to receive into herself Him who forestalls, sustains and attracts her to Him. Its greatest happiness results from losing itself; not that the soul loses its being or existence, but it delightfully endures holy things. St. Denis calls this *pati divina, holy suffering*. Just as a glass receives a bright ray and, like balm, reflects¹¹¹⁴ heat and is dissolved or flows forth gently in its ardor, it is engulfed in this Ocean. The difference is that glass, brightened by this ray, is incapable of knowing its good fortune or of admiring it through exultation and delectation. Balm is incapable of feeling pleasure or delectation¹¹¹⁵ that this clear, burning flame produces in the understanding and¹¹¹⁶ holy delight in the will. Glass cannot praise the light that transpierces and brightens it, nor can balm love the ardor that gently dissolves it. Bright, shiny glass and melted, dilated and heated balm lack feeling and reason. However, the mind becomes intelligent and holily instructed by the excellent qualities of this light. The will is gently attracted to and blessedly engulfed in this center of love.

Both the mind and the will are created to enjoy the happiness of God who is the principle and the end of these two powers of the soul which

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¹¹¹⁰Var. as much as || ¹¹¹¹Add: or distinction || ¹¹¹²Var. accidental and essential glory || ¹¹¹³Var. The essential one is || ¹¹¹⁴Var. absorbs || ¹¹¹⁵Add: is also unable to experience pleasure, but the delights || ¹¹¹⁶Var. is the ||

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augustly perceive this beatitude. They share in your common and distinct rejoicing, although the presence of the beatific and beatifying Object does not need the third power which is the memory, that, properly speaking, serves only [353] to help us remember past events which the soul does not require, since it sees the past and¹¹¹⁷ the future in Him to whom everything is present. Nevertheless, it pleases the God of goodness to represent to the soul the favors it has received from Him and the correspondence that his grace has given it. They are a representation and recollection that redouble the details and common rejoicing for the soul, and it seems to declare with the Spouse:¹¹¹⁸

Introduxit me rex in cellaria sua: exultabimus et lætabimur in te, memores uberum tuorum super vinum: recti diligunt te.

Bring me, O king, to your chambers. With you we rejoice and exult, we extol your love; it is beyond wine; how rightly you are loved! (Cant 1:3c)

The soul declares that its divine King has brought it into his chambers to make the mind and the will thrill and delight in Him. It says *in te, in You*, meaning that the mind and the will are holily¹¹¹⁹ united to God as the two powers that are specifically meant to enjoy vision, comprehension,¹¹²⁰ splendor, ardor, beauty and goodness and to show that the memory possesses what is proper to it. The saintly soul adds:

Memores uberum tuorum super vinum.

We extol your love; it is beyond wine. (Cant 1:3d)

This applies¹¹²¹ to the recollection of the gifts You have favored me with along life's way when You elevated me to the breasts of your grace,¹¹²² which brought about glory within me. The journeying soul that

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¹¹¹⁷Om. and || ¹¹¹⁸Add: Cant 1 || ¹¹¹⁹Var. divinized and || ¹¹²⁰Add: or fraction || ¹¹²¹Var. Oh, that this may apply || ¹¹²²Add: my delights ||

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is enraptured and in ecstasy finds itself united to God with such happiness that it seems to share in the joy, peace and happiness of the next life.

That is the reason I find no difficulty in applying to the soul enraptured and in ecstasy what I stated about the soul in the life to come, because apparently¹¹²³ the difference is that the traveler in ecstasy may not possess its happiness except during this precise time of ecstasy,¹¹²⁴ while the other possesses it for all eternity without ever being deprived of it. Along life's way, one risks losing this gratuitous grace and even sanctifying grace with which, at the moment of death, he/she may possess permanent glory. The soul¹¹²⁵ along life's way that enjoys the privileges of the after-life may say: As long as I correspond with your goodness, I value your delightful anointings that surpass wine, because, during my transport, I recall the care You took to make me progress along the way where I am free to become inebriated by the cup of the woman of Babylon. Instead, I may attach myself to consolations in which so many others delight.¹¹²⁶

Dear Love, I want to have an eternal remembrance of the breasts that raise and nurture me like [354] a tiny child that must grow.¹¹²⁷ Yet, in the meantime, You unite me to You like a spouse who is adorned, beautified and loved by her Divine Spouse, who communicates his light and flames to her, allowing her to see and to experience the manner in which she is an associate¹¹²⁸ of his divine nature.

This memory prompts me to be appreciative for past favors.¹¹²⁹ If this ecstasy were to provide me entrance into You for all eternity in the Day of Glory, which is the other life, You would approve of having me tell all your saints what You had done for my soul, although they already

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¹¹²³Erased: is not, it seems || ¹¹²⁴Var. in passing, for during the time of his ecstasy || ¹¹²⁵Add: then ||

¹¹²⁶Add: at this time and in these circles || ¹¹²⁷Add: I should progress || ¹¹²⁸Var. or sharer in the divine nature of Him *qui vocavit nos propria gloria—who has called us by his own glory* (2 P 1:3c) || ¹¹²⁹Add: Oh, ||

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view it in You, where everything is holily¹¹³⁰ and lovingly contained. In You are¹¹³¹ all the treasures of the Father's knowledge and wisdom;¹¹³² in You reside all ideas. You are the Archives of all that is increated and created. Everything is created through You, and nothing that is made comes into being without You.¹¹³³ Sin, which is a deprivation, a wretched nothingness opposed to Being, an aversion of the creature and a conversion to the creature,¹¹³⁴ in your sight is against You, although You suffered death to deliver mankind from it. This You did, for You are the Lamb that takes away the sins of the world that¹¹³⁵ nailed You to your Cross, as St. Paul writes to the Philippians [sic]:

Donans vobis omnia delicta: delens quod adversus nos erat chirographum decreti, quod erat contrarium nobis, et ipsum tulit de medio, affigens illud cruci: et expolians principatus, et potestates traduxit confidenter, palam triumphans illos in semetipso.

He pardoned all our sins. He canceled the bond that stood against us with all its claims, snatching it up and nailing it to the cross. Thus did God disarm the principalities and powers. He made a public show of them, and leading them off captive, triumphed in the person of Christ. (Col 2:13c-15)

Sin will be seen [355] in You (not only because, although not having known sin,¹¹³⁶ You chose to become sin to deliver us from sin¹¹³⁷ and that You have destroyed the body of sin and that sin died once and that God lives forever) but because, as the Divine Word, You represent all that has been, that is and that will be. Although this horrible monstrosity displeases You to the extent that your essence pleases You, it will last eternally, not to afflict You nor the saints, but to display your goodness

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¹¹³⁰Add: eminently and || ¹¹³¹Add: hidden || ¹¹³²Add: Col 2 || ¹¹³³Var. except || ¹¹³⁴Add: this monstrosity is made without You || ¹¹³⁵Var. sin that || ¹¹³⁶Add: 2 Cor 5 || ¹¹³⁷Var. attaching them to your Cross and because You had destroyed the body of sin and that sin once died through your death and that God lives eternally to detest it ||

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and the malice of the one¹¹³⁸ who invented it and of his tempters. Nothing can be concealed from the immense mirror that displays all the thoughts of creatures¹¹³⁹ and their actions. St. Paul declares this in Acts:¹¹⁴⁰

Non longe sit ab unoquoque nostrum. In ipso enim vivimus, et movemur, et sumus.

Though he is not really far from any one of us. In him we live and move and have our being. Acts 17:(27b-28a)

It may be quoted here, although he applies it in another sense,¹¹⁴¹ to show that the God he proclaimed was the true God who is adored without being known, who imparts being, life, inspiration and movement.

(Dear¹¹⁴² Love, I remain suspended with astonishment that we live in You, move by You and are in You even when we offend You. Thus, by¹¹⁴³ the life, being, and movement that You give us,¹¹⁴⁴ You cooperate with sin that You despise in which your equity, purity and holiness have no part, for You cannot sin, and You essentially despise it to the extent that You love your being. One must view in this spotless mirror of the divine Majesty the hideousness that changed Angels who had been created in grace and marvelous beauty into horrible demons.

My soul, let us despise sin for many reasons: because it deprives us of grace, it cost the death of the Incarnate Word, God loathes [356] it with intense hatred, and because it is seen and will be seen eternally by the Word. Adorable Word, sin emphasizes the luster of your holy grace and glory. By antithesis, it will demonstrate the excellence of the Subsistent Being that is all-beauty and all-goodness, who is sovereignly as benevolent as the good and the beautiful are opaque and dense. I can praise this only by negation, by acknowledging it to be beyond all praise

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¹¹³⁸Var. of the devil || ¹¹³⁹Var. displays the thoughts and actions of creatures || ¹¹⁴⁰Add: Acts 17 || ¹¹⁴¹Var. may here be cited although he says it with another meaning || ¹¹⁴²Var. Divine || ¹¹⁴³Om. by || ¹¹⁴⁴Add: Whenever we commit ||

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JEANNE'S ORIGINAL DRAFT

and sovereignly¹¹⁴⁵ abstract from all that is visible and all that I could possibly imagine. God is most simple Being, most pure Act. He is superessential and superdivine. Humble yourself, my soul, together with your instructor Saint Denis, who abases and humbles himself in his writings appertaining to¹¹⁴⁶ Him who is ineffable and is essential glory.

Speaking of St. Denis' essential glory, apparently I overlooked the accidental one. However, your wisdom gently guided¹¹⁴⁷ me in the discourse You gave me regarding accidental glory. You showed me a number of hyacinths raised aloft, which You told me symbolized the increase of accidental glory You accorded the saints. These represented the graces given those journeying along life's way which result in essential glory for them, having been merited by the prayers of the saints in heaven or¹¹⁴⁸ by imitating the virtue they practiced here on earth. You let me know that You increase the accidental glory of the saints by giving¹¹⁴⁹ these symbols to all your spouses who were to belong to your Order. Your hands are open so as to give everything lovingly and to place these ornaments on those You choose. I knew very well that, while I was still in my father's house, You had allowed me to see the¹¹⁵⁰ diamonds You prepared for my daughters. Among them all, You showed me one in the form of a cross that You were saving for me, because I was to suffer many contradictions comparable to hammer-blows and was to be pruned and hammered to become more like You.

You told me that You [357] had allowed me to see it like a cross.¹¹⁵¹ As I listened to what You were telling me, I was surprised that my teacher, St. Denis, did not appear, for I could see only St. John, your favorite, whose discourse was so fascinating that I¹¹⁵² perceived that it was You speaking through him. You were adroitly, subtly or holily concealed in this favorite disciple, who delighted in expressing and explaining to me

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¹¹⁴⁵Om. is sovereignly benevolent [...] and sovereignly || ¹¹⁴⁶Var. in the presence of || ¹¹⁴⁷Var. It seems that I have overlooked accidental glory in speaking of Saint Denis' essential glory, but your Wisdom, O my God, led me || ¹¹⁴⁸Var. and || ¹¹⁴⁹Var. that You will give || ¹¹⁵⁰Var. a number of || ¹¹⁵¹Add: to dispose me for suffering || ¹¹⁵²Add: certainly ||

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St. Denis' qualities about which You had told him and produced Yourself.

Intellectually, I understood that You suggested to him what he stated about St. Denis, who was profoundly engrossed in adoration before your Majesty and in admiration of your goodness, especially during the narration You made me of the graces, merits, virtue and glory You had given him. It seemed to me that he was concealing himself as though in embarrassment stemming from inexpressible gratitude, a sentiment in him that I perceived terminated by his entering into You who are immense. It was as though his humble gratitude had said to me: "As you admire what the Word told you about the marvels He has wrought within me, consider the Source of all my happiness which is his goodness. Make a complete circle, my daughter, together with all the choirs of Angels and saints." The more this saint humbled himself, so much the more the Word through St. John made him appear great to me, expressing to me the excellent qualities He had given him along life's way and those He reserved for him in heaven. He exhorted me to record what I had understood during those two hours of rapture and ecstasy. I said to You: "Lord, how can¹¹⁵³ I write about these marvels? Sublimely suspended and fortified by You, my understanding has been a spectator of and listener to [358] your divine beauties and speech."

During this ecstasy and rapture, You spiritualized my understanding in such a way that I understood¹¹⁵⁴ a little how the spiritual person judges all things, because in You he is above them all.¹¹⁵⁵ He cannot be judged by any of them, because they are beneath him. Nonetheless, Lord, I will do whatever pleases You. Please enlighten my mind that I may record these same understandings and direct my pen. You did so, as may be seen in the discourse I commenced writing¹¹⁵⁶ on the

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¹¹⁵³Var. may || ¹¹⁵⁴Var. spiritualized it so that it understood || ¹¹⁵⁵Add: Cor 2 || ¹¹⁵⁶Var. that I wrote ||

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day following the saint's feast, even though I had taken medication. This discourse truly came from You, so much so that I may assert that I wrote it by the actual light You communicated to me and by the intellectual delight You provided me, since I did so without becoming enraptured. At the same time and hour, I drank of the waters of St. Herbam. Whoever has done so knows by experience that they cause fumes that affect the head. Sometimes they benumb one to the extent that it seems impossible to read, write or discourse intelligently. The tongue is able to speak, but the mind is unable to meditate or can hardly reason. His Eminence has this discourse together with my other writings.

JEANNE'S ORIGINAL DRAFT

[359] ¹¹⁵⁷76

The Divine Goodness communicated Itself to my soul that adored Him in darkness. His great favor to France by giving it Saint Denis and Saint Michael to care for it by loving agreement.

After I had filled this notebook with the excellent qualities You had told me about my master, Saint Denis, in which You allowed his little disciple to share, I was astounded that I could have expressed and related his brilliant lights by using my pen and ink. It was like expressing a brilliant light with a blackened coal. I adore and thank You for your grace to me to express your lights which You do not communicate to every soul You elevate by similar understandings. As I stated before, many possess the favors but not the facility of either expressing or recording them. You reminded me that on two different occasions You have shown me two vases indicating what You do in my soul. The first time¹¹⁵⁸ was on the Feast of the Three Kings in 1627.¹¹⁵⁹ During a long [360] suspension, You showed me my soul as a chosen vessel that was to receive an abundant infusion of your goodness in it which sustained and filled it without exceeding it. This infusion was like a holy vapor but dark-colored. It symbolized for me your sacred hiding-place which You prepared in my soul that neither understood nor knew clearly what You were setting up in it nor what You desired of it. Through the excess of your loving goodness, it received You there and was enraptured by admiration and deep respect. It adored You in this darkness, and, had it been at this time a disciple of Saint Denis, it would have called this impenetrable mystery: God's phenomenon, known only to Him. It would have loved these veils and, upon seeing the earth full of your glory, would be busy proclaiming with the Seraphim: Holy, Holy, Holy.

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¹¹⁵⁷Var. 75 || ¹¹⁵⁸Var. The first was || ¹¹⁵⁹Var. 1626 ||

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Great Saint Denis, how often I have prayed to you for their Most Christian Majesties and for all France where, by order of Him who cannot deceive, [361] you were destined to become the Apostle. In this capacity, You lived to a great age on earth, as I learned when you appeared to me with a majestic face and a venerable beard. Your very advanced age¹¹⁶⁰ did not detract from the vivacity of your spirit. Your broad, square forehead indicated to me that you were naturally endowed with a good, perfect judgment. Your eyes were still bright, so that I can apply to you what is stated about Moses:¹¹⁶¹

Moses centum et viginti annorum erat quando mortuus est: non caligavit oculus eius, nec dentes illius moti sunt.

Moses was one hundred and twenty years old when he died, yet his eyes were undimmed and his vigor unabated. Deut 34:(7)

In this discourse one can see what I wrote in 1637 about the advantages that the Law of Grace¹¹⁶² gave you that surpassed those of Moses. I will not repeat them here. France has reason to thank the goodness of God who has favored it so much as to send you to be its Apostle. You affirmed this to me again on the final day of the Octave of All Saints in 1641, stating that whoever denied this diminished the praise and cult due you in France. Such is the will of the Sovereign and the sentiment of the Church that want you to be recognized as the Apostle [362] of the Gauls, the Protector of our monarchs whose revered bodies are under your protection just as in former times the souls of the just were taken up to the bosom of Abraham, the Father of believers. You should be called the Father of faithful French people, Champion of our fleur-de-lys, for you watch over its preservation like a father. By a marvelous conformity, you agreed with Saint Michael, who loves¹¹⁶³ and assists our kings as the eldest sons of the Church and of¹¹⁶⁴ France, for which he has more zeal than before for the Jewish people,¹¹⁶⁵ even beyond the command

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¹¹⁶⁰Om. great || ¹¹⁶¹Add: Dt 34 || ¹¹⁶²Add: and the faith || ¹¹⁶³Add: accompanies || ¹¹⁶⁴Add: he protects || ¹¹⁶⁵Add: and ||

JEANNE'S ORIGINAL DRAFT

given him by God. He loves it because of you, acknowledging the praises with which you honored all the angelic choirs in the celestial hierarchy. Otherwise, we would perhaps still be ignorant of the excellent qualities of all these invariable beings, these pure spirits who possess no matter. We are unfamiliar with the three marvelous orders that they comprise: their purgation, illumination and perfection; their spiraling back to the Divine Principle that created them. They are perfect images (after the Incarnate Word and his Blessed Mother) of the increated and superdivine Sovereign Archtype.¹¹⁶⁶ [363] David had declared (Ps 103) that they were ministering spirits of fire who knew the divine will and were prompt to fulfill it and that they had orders to protect mankind—if what he says about one is applicable to all:

Quoniam angelis suis mandavit de te: ut custodiant te in omnibus viis tuis. In manibus portabunt te: ne forte offendas ad lapidem pedem tuum.

For to his angels he has given command about you, that they guard you in all your ways. Upon their hands they shall bear you up, lest you dash your foot against a stone. (Ps 90:11-12)

He, the other Prophets and St. Paul tell us, although obscurely, the distinctions that exist among the nine choirs. David speaks of the Cherubim, declaring that the Divine Majesty is above the Cherubim. Ezechiel¹¹⁶⁷ agrees with him. Isaias¹¹⁶⁸ declares that he has seen the Seraphim, and St. Paul points out to us the other eight choirs. He says in Rom 8(:38b-39a):

Neque angeli, neque principatus, neque virtutes, neque creatura alia poterit nos separare a charitate Dei, quæ est in Christo Jesu Domino nostro. In 1 Cor 15:24: Cum tradiderit regnum Deo et Patri, cum evacuaverit omnem principatum, et potestatem, et virtutem. Eph 3(10): Ut innotescat principatibus, et potestatibus

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¹¹⁶⁶ Om. Archtype || ¹¹⁶⁷ Add: Chapter 10 || ¹¹⁶⁸ Add: Chapter 6 ||

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in caelestibus. Au Colossians (1:16a): *Quoniam in ipso* (speaking of the Savior, our divine Incarnate Word) *condita sunt universa in caelis, et in terra, visibilia, et invisibilia, sive throni, sive dominationes.* Au (1)Thes. (4:16): *Quoniam ipse Dominus in jussu, et in voce Archangeli.* Au Heb 9(:5): *Cherubim gloriae obumbrantia propitiatorium.*

Neither angels nor principalities, nor powers, nor any other creature will be able to separate us from the love of God that comes to us in Christ Jesus, our Lord. After having destroyed every sovereignty, authority, and power, he will hand over the kingdom to God the Father. Wisdom is made known to the principalities and powers of heaven. And to the Colossians: In him (speaking of the Savior, our divine Incarnate Word) everything in heaven and on earth was created, things visible and invisible, whether thrones or dominations. In (1) Thes. (4:16): The Lord himself will come down from heaven at the word of command, at the sound of the archangel's voice. In Heb 9(:5): Above the ark were the cherubim of glory.

However, neither the Prophets nor even Saint Paul instructed us as did St. Denis about the hierarchical orders of these heavenly beings. This was reserved for the Apostle of France,¹¹⁶⁹ my holy teacher, who did not disdain teaching a young woman about the illuminations You had communicated to his understanding. He delighted¹¹⁷⁰ in being infinitely benevolent towards a frail sex, with his¹¹⁷¹ own hands presenting his severed head to a woman named Calule. [364]

Great saint, I address to you the words that are quite similar to those that the Prophet-King said to the Lord. What is this weak, fragile sex that You delight in communicating your sublime understandings to it? Your head is a marvelous vessel and the work of the Most High.¹¹⁷²

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¹¹⁶⁹Var. who belongs to You || ¹¹⁷⁰Var. It pleased You || ¹¹⁷¹Var. your || ¹¹⁷²Add: Eccl 43 ||

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Why do you communicate to us your lights with such abundance if not so that we may say:

Habemus autem thesaurum istum in vasis fictilibus: ut sublimitas sit virtutis Dei, et non ex nobis.

This treasure we possess in earthen vessels, to make it clear that its surpassing power comes from God and not from us. 2Cor 4(:7)

A woman kept your head and concealed your holy body from the tyrant, together with those of your two companions, so that the French could accord them honor and veneration in the places where Divine Providence had destined them to have honorable burial, although not coinciding with their merits. After the Judgment, they shall be elevated in heaven, more brilliant than the stars. You have accepted the devotion of your followers and granted your little disciple the favor of entering the churches you had honored by your presence and of revering your holy relics. This was not with the deep faith I would have liked to have had, but with what it pleased the Incarnate Word to grant me. I esteem this favor so highly that I cannot express it.

Great saint, how happy I am to extend your light throughout the world, for loving wisdom has shown me a crystal vase suspended to receive its rays of light that filled it [365] to overflowing, saying to me: "My daughter, formerly you considered yourself to be like a vase that received to the full the participation of our infusion, but it did not overflow as did this last communication of light that filled your soul. Through you, I want to communicate¹¹⁷³ to your neighbor. You are my vessel that I have chosen to bring my light into the world. Do not excuse yourself because of your sex,¹¹⁷⁴ saying that you are not a preacher to proclaim my word in the Church. You will bear it in the way I ordain for you. You will speak of my testimonies before kings, that is to say, the priests and doctors, in whose presence you will not be confounded."

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¹¹⁷³Add: it || ¹¹⁷⁴Add: saying ||

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JEANNE'S ORIGINAL DRAFT

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At the beginning of December in this same year, for a number of nights I seemed to be led to the Louvre where I bowed before their Most Christian Majesties to render my respects and humble obeisance. However, they stood up and bowed before me instead, causing me great embarrassment. When I awoke, I thought: These visions are dreams, but, since they were [366] repeated¹¹⁷⁶ for several nights, I recalled what Joseph had said. The Abbé de St. Just came to visit me. Among other topics, I said to him in a relaxed way:¹¹⁷⁷ "Explain these dreams to me, or I will explain them to you the way Joseph did to his brothers. That will not affect my sleeping well. It is that, without my doing anything to promote this, someone takes me¹¹⁷⁸ to the Louvre where Their Majesties embarrass me by the reception they give me, not to say respect." "It means your future greatness." "I have no desire for that."¹¹⁷⁹ I would need the two-fold spirit that the Prophet Eliseus requested of Elias. Mine is not meant to be at Court. I am too simple and naïve."

Your Spirit, jealous of being the One to exhibit me, as the Spirit of two Spirants that breathe Him forth, did not wish to keep me in suspense any longer.¹¹⁸⁰ He informed me that the Queen was expecting. When Reverend Father Jean Roux learned this news from one of his friends at Court, he told Father Gibalin, who talks more than he has permission to do so (if I may accuse him of not keeping a secret inviolable as did Reverend Father Voisin). [367] By these conversations with¹¹⁸¹ Father Jean Roux, he led the latter to conclude that he had already known a number of years before that your Goodness would allow the King to

FRANÇOISE GRAVIER'S COPY

¹¹⁷⁵Var. **CHAPTER 76:** Visions during my sleep in the year 1637; their Majesties gave me a warm welcome; Our Lord showed me signs of the conception of the Dauphin whom I saw on the night of September 5, 1638 || ¹¹⁷⁶Var. so often || ¹¹⁷⁷Add: Monsieur, || ¹¹⁷⁸Var. I am lead || ¹¹⁷⁹Add: I answered him || ¹¹⁸⁰Var. it pleased Him, Monsieur || ¹¹⁸¹Add: Reverend ||

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have children. The said priest insisted that Father Gibalin share with him in detail and clearly what Mother Matel had told him. Father Gibalin informed me about Father Roux's inquiries. I said to him: "Father, if you reveal my secret, I will not tell you anything else that occurs during my prayer. I beg you not to have me publicized at Court as a prophetess. I have returned from Paris with this secret which you had seen in the document I prepared¹¹⁸² in the year 1627 and left in my coffer in this city of Lyons. I have not tried to speak to the Queen, despite the friendship between Mademoiselle Philandre and myself. ¹¹⁸³Father, had this paper not been found, Reverend Father Voisin could not have prevented me from being able to say with the Prophet Isaïas:

Secretum meum mihi.

My secret to myself. (Is 24:16b)

"My dear Father,¹¹⁸⁴ the greatest mortification I could possibly have would be to be considered a prophetess." [368]

Seeing that he had caused me great displeasure, Father Gibalin did not entirely reveal my secret to Father Jean Roux who had asked him at Court. I continued to pray to¹¹⁸⁵ the Lord of all blessing for the welfare of the Queen and for her offspring given by heaven, awaiting from your goodness the grace for this wonderful Princess to give birth successfully. My waiting was not in vain nor deprived of the opportunity to see the Dauphin, because on the night of Saturday to Sunday, September 5, 1638, I saw this blessed child, the Dauphin.¹¹⁸⁶ The sight of him produced such joy in my soul that our Sisters noticed an extraordinary jubilation in me without my telling them the reason. The daughter who wrote under my direction called them and told them: "Come see our Mother whose face is radiant!" A number of times, she begged that I would not conceal¹¹⁸⁷

FRANÇOISE GRAVIER'S COPY

¹¹⁸²Var. the writing I prepared in the year || ¹¹⁸³Add: I assure you || ¹¹⁸⁴Om. My dear Father || ¹¹⁸⁵Var. to pray to You, O || ¹¹⁸⁶Om. the Dauphin || ¹¹⁸⁷Var. me to tell her ||

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from her the grace that God gave¹¹⁸⁸ me that morning which she would tell¹¹⁸⁹ Father Gibalin after dinner so that he might direct me to write about it. When Father Gibalin [369] came, she and another¹¹⁹⁰ told him to urge me to declare at least to him what had happened within me all morning. Reverend¹¹⁹¹ Father Gibalin encouraged me as he usually did to tell him whatever I should not conceal from him as my director.

¹¹⁹²I told him that the Dauphin had been born and that during the night I had seen him. My Divine Love had gratified me with the sight of this lily produced from the lovely tree that I had seen in 1625.¹¹⁹³ I had inquired of my Beloved the reason for such a delay in granting this Dauphin after He had told me on October 3, 1627, that He would show forth his mercy upon the Queen and that He had taught me¹¹⁹⁴ by his ordinary code: "My daughter, the health of Ezechias was assured by a sign in Achab's clock indicating the sun's retrogression by ten degrees. All the mysteries¹¹⁹⁵ I have taught you have their clarifications in Scripture. I wish to tell you that I have allowed ten whole years to pass before blessing the Queen with the conception of her Dauphin. [370] Count from 1627 to 1637 when she conceived at the very time that you were led to the Court in your dream. I showed you then that one day their Majesties would acknowledge her who had so often prayed to Me to grant them a blessing."

FRANÇOISE GRAVIER'S COPY

¹¹⁸⁸Var. had given me || ¹¹⁸⁹Var. told me that she would tell him || ¹¹⁹⁰Var. The said priest came after dinner, this daughter and the others || ¹¹⁹¹Om. Reverend || ¹¹⁹²Add: Then || ¹¹⁹³Var. and that, to delight me, my Divine Love chose to gratify me by the sight of this lily on the lovely tree that He allowed me to see in 1625. || ¹¹⁹⁴Var. He told me that He had || ¹¹⁹⁵Add: and the secrets ||

JEANNE'S ORIGINAL DRAFT

1196⁷⁸

Since your tender love showed that You would be pleased to fulfill the promises You had made me, I dared to ask You: "When are You going to establish your Order? The King has already gained victories; You have granted him a Dauphin. Now, it remains to establish the Order. After these royal favors, great Saint Michael, when will this establishment be made? Will the patience of poor women perish at the end?" I was being urged to return to Paris, for Madame de la Rocheguyon was anxious to see me. You assisted¹¹⁹⁷ Saint Gabriel when the Angel of Persia resisted him. You were the Nuncio of the divine commands. Allow me to know the divine pleasure so that I may adapt myself to it. If You send me twenty boarders, I will take this as a sign that I still should not leave Lyons." Some time later, You did what I had requested [371] by sending me seven or eight more boarders, for we had only twelve or thirteen. This helped me determine not to worry, for I had an extreme fear of the acclamations accorded to well-known persons gratified by heavenly visitations in Paris, through the goodness, piety and credulity of these Parisians.¹¹⁹⁸

FRANÇOISE GRAVIER'S COPY

¹¹⁹⁶Var. CHAPTER 77: Through the intercession of Saint Michael, the Incarnate Word granted my desire to know his will; understandings He gave me that were the views of someone who spoke to me || ¹¹⁹⁷Add: Dan 10 || ¹¹⁹⁸Add: When I saw these twenty boarders who kept the Sisters occupied after the Office and prayers to the extent that they had no time to lose, I felt at peace as I awaited the time You had determined for the foundation. If I may so speak, your goodness could not contain the divine inclinations of communicating with me at all times and everywhere, whether I was alone or in company, for I had to go to the parlor for those who called for me. After them came Monsieur Bernardon, the Prior of Saint Nizier-dès-Argues. Because of his virtue and courtesy, I had to remain there a while, and, since it was late, I thought the visit would be brief. I had no distraction from the topic You had inspired him with regarding the Gospel for the next day, which was Sexagesima Sunday. You told me that You were the Divine Word and the adorable Seed, that You were coming to plant within me the understanding of the mysteries of your holy kingdom, as You did for the Apostles. These mysteries of your kingdom You taught to many through parables: *Ut videntes non vident, et udientes non intelligant, That seeing they may not see, and hearing they may not understand*, (Lk 8:10c) saying: *Qui habet aures audiendi, audiat; He who has ears to hear, let him hear!* (Lk 8:8c).

My daughter, a number of years ago, I promised to give you the understanding of my

JEANNE'S ORIGINAL DRAFT

mysteries and to teach you the ways I want you to follow. I fixed my divine gaze upon you as my beloved spouse to whom I come like the Divine Seed to enter in a holy way to make her fruitful. Just as land yields a hundredfold, her Divine Sower plants fruits of patience in her. My daughter, the seed I come to plant in you is divine; it is dew, sun and flame. As dew, it becomes distilled in you without being dispersed; as sun, it imparts to you its light without leaving its source nor by diminishing; and as flame, it does not leave nor lessen the furnace from which it emanates which is as immense as the Source producing it. My Divine Father is this Fontal Source of the marvelous dew that proceeds from Him and is the Source of origin in our August Trinity. He comes to you mercifully to impart to you his divine paternity, and I, to give you my Sonship.

The Holy Spirit whom we produce is a living flame who comes within you to set you ablaze and because you are unable to receive the immensity of this dew, sun and flame. Although you do receive the Three Hypostases that are indivisible because of the divine nature that is most simple, you do not receive their immensity which is not totally known and received except by the Three Divine Persons. The Holy Spirit concludes our divine productions and emanations from within by a marvelous influx, which is a fall without forfeiture of his divine being, without separation from his only principle, without diminution of his immensity which is common to Him with my Father.

My soul was holily sprinkled, my mind holily enlightened and my will ardently ablaze to the extent that it was blissfully lost to itself to find itself in You.

Monsieur Bernardon, whom You chose to gratify with the sight of your bounties to me was totally alarmed when he saw a supernatural light upon me. Having regained consciousness, although I do not think I was totally unconscious, I made no use of this, for I did not find what to do with it. I saw that it was night; I do not recall what I might have said to Monsieur Bernardon. He addressed me first and told me that he had seen fire and the radiance of my face. This fire surrounded my head like a crown of light that made my face shine. It was sent from On High a number of times upon my head from which it went to my breast. Finally, in a marvelous way, it intensified and fell first to my knees and then to my feet, after which he could not see it, because the rails of the parlor grill prevented him from seeing my feet. Having told me the aforesaid, he inquired what You had done in me! I said: "An infusion of holy love which you made me understand better by the visible sign you have seen. Monsieur, I cannot now speak about the invisible marvels that God works in me. Love God in whose love I leave you." My Sister Françoise Garvier led me to my room which was near the parlor at the time. You made of it a nuptial chamber by renewing your divine nuptials and sacred union with me. You gave me to understand that You delighted in fondly favoring me in order to distract me from thoughts that might make my soul grow lukewarm as I awaited the day on which You would establish your Order that has not yet arrived. ||

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JEANNE'S ORIGINAL DRAFT

¹¹⁹⁹79

Assured that You did not yet want me to go¹²⁰⁰ to Paris, I was filled with joy by this confidence, although I was pained by the long drawn-out test to which His Eminence submitted the patience of his daughters. I turned to Saint Peter, your Universal Vicar, saying to him: "Great Pontiff, consider the extended patience¹²⁰¹ of the Sisters of the Incarnate Word for whom all the people of Lyons feel compassion at such a long state of uncertainty. ¹²⁰²The leaders of this city deeply desire the establishment; we are obligated to them for their good will. ¹²⁰³Obtain for them graces from the Father of Lights for their zeal towards this foundation.

"You are certainly aware of the power that the Incarnate Word has accorded you. His Eminence is subject to you. Do you not wish to, or, would you please inspire him to promulgate the Bull that your successor has addressed to him?" When I had thus expressed myself, this Universal Pastor took pity on his little lambs and appeared to me. Standing upon a rock, he told me that he would take care of this establishment [372] and¹²⁰⁴ that he would protect all the daughters of the Incarnate Word, who are daughters of the Church.

Dearest Love, after this apparition of your Apostle, You wanted to console me personally by telling me: "My daughter, always have great confidence. I will fulfill my promises:

Adhuc unum modicum est, et ego commovebo cælum, et terram, et aridam. Et veniet desideratus cunctis Gentibus.

FRANÇOISE GRAVIER'S COPY

¹¹⁹⁹Var. CHAPTER 78: The Apostle Saint Peter appeared to me after I had prayed to him for the establishment of the Order of the Incarnate Word. He granted me great blessings; excellent privileges of virginity || ¹²⁰⁰Var. did not want me to go to Paris yet || ¹²⁰¹Var. waiting || ¹²⁰²Add: All the people and the || ¹²⁰³Add: please || ¹²⁰⁴Om. and ||

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A little while, and I will shake the heavens and the earth, the sea and the dry land. The treasures of all the nations will come in.
(Hag 2:7b, 8b)

Wait a little while longer, and then¹²⁰⁵ you will see the establishment of my Order."¹²⁰⁶ As I was making the Spiritual Exercises during the fourth week of Lent in 1639, when the Gospel referred to the son of the widow of Naim, You told me: "My daughter, it is I who declare to you: Raise your spirit to Me just as I told this young adolescent to leave his shroud so that I could return him alive to his mother who was grieving over his death. Come, my beloved, to the bosom of the divinity that has given birth to you. Come to the flourishing couch of your Divine Spouse." Perceiving that your love invited me with such sweetness, my soul languished and lovingly poured into your bosom, as I said to You: *Lectulus noster floridus, Our couch too is verdant.*

Having come to serve the Mass offered by his brother, the young Monsieur Bernardon, who was not¹²⁰⁷ old enough to say it, approached the grill where I was praying. During this time, You were holily favoring me and inviting me, as I have already stated, to repose upon your breast, repeating in my soul the words: *Lectulus noster floridus; Our couch, too, is verdant.* Monsieur Bernardon said to me: "Mother, your face is radiant, and I saw white flowers falling upon you from above."¹²⁰⁸ Very gracefully, they fell from your head to your knees. For a long time, I have been admiring these marvelous flowers and the way they have been sent to you. They are like the flowers of what is called the hawthorn bush and were falling upon you like a gentle rain. Mother, do not conceal what God is now doing in your soul."

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¹²⁰⁵Om. then || ¹²⁰⁶Var. the establishment the Order desired by all nations || ¹²⁰⁷Add: yet || ¹²⁰⁸Var. upon your breast, then on your knees so gracefully that I have been marveling at these wonderful flowers for a long time. Without seeing the one who produced them, I notice that their shape resembles the flowers of the bush called the hawthorn." At the same time, I was deeply engrossed with these words of the Cantic: *Lectulus noster floridus; tigna domorum nostrarum cedrina,*

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laquearia nostra cypressina. Our couch, too, is verdant; the beams of our house are cedars, our rafters, cypresses. Cant 1(16).

O my Beloved, You are our flourishing couch and house of cedar and cypress. As I die to myself, I live for You. On seeing me languishing with love for You, You enveloped me with flowers, not waiting until I asked the Angels to perform the charity for me that the spouse in the Canticles requested when she experienced these holy languishings. As she was taken to the wine cellar, she said: *Fulcite me floribus, stipate me malis: quia amore langueo. Stay me up with flowers, compass me about with apples: because I languish with love.* Cant 2(5). My Divine Spouse, You did all this for me, and, through an excess of your love, You wanted to be all things to me. You placed your left hand under my head, with care for the body; and with your right, You embraced my soul by uniting it holily to your most sacred one, but more strongly than Jonathan's with David's. Your divine love is stronger than all other love. Resting upon your breast, I could say: *Pulchritudo agri mecum est. With me is the beauty of the field.* Ps 49(11b).

My daughter, I am the flower of the fields and the lily of the valleys: *Sicut lilium inter spinas, sic amica me inter filias. As the lily among thorns, so is my love among the daughters.* Cant 2(2). Truly, dearest Spouse, your goodness let me kindly share in your pure and sweet-smelling perfections. You are the candor of light and eternal odor, the odor of the field that your Eternal Father has blessed. You made me the lily that You love and where You delight to be. Whoever gives delight suffers; whoever can do so, provides. Your Father agreed that You could allow me to share in your qualities. Complying with his will, You found your nourishment in me according to your word: *Meus cibus est ut faciam voluntatem eius, qui misit me, ut perficiam opus eius; My meat is to do the will of him that sent me, that I may perfect his work.* John 4(34). *may*

You desire the perfection of your spouse. You have her gather lilies where others find only thorns. You change my apparent thorns into enchanting flowers. Everyone thinks that I am suffering from sharp, painful things as I wait with constancy for your Right Hand to accomplish its work. This would be true if You did not console me as You do. O my flourishing Spouse, your company is without boredom, displeasure, annoyance. By your sweetness and gentility, it is wholly pleasing. Well do You explain the contentment and happiness of your spouses when You say: *Sicut liliam inter spinas, sic amica mea inter filias.* The advantages that my spouses have over those of the world are expressed by those who have theirs among thorns.

Women who marry mortal men have something like thorns. There are many afflictions existing in marriages, accompanied by apparent roses and many thorns. Saint Paul, who gave marriage its highest comparison, alluded to the one You chose to have with the Church. He affirms that whoever marries does not sin, but adds: *Tribulationem tamen carnis habebunt huiusmodi. Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve est: qui utuntur hoc mundo, tamquam non utantur: præterit enim figura huius mundi. Volo autem vos sine solitudine esse. Qui sine uxore est, sollicitus est quæ Domini sunt. Nevertheless, such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: The time is short. They that use this world, as if they used it not. For the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord.* 1 Cor 7(28b-29a; 31-32b). Marriage requires a sharing of thoughts and divides the duties

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due to God whom one cannot entirely please because of too great solicitude for temporal matters. *Quomodo placeat Deo. Qui autem cum uxor est, sollicitus est quæ sunt mundi, quomodo placeat uxori, et divisus est. Et mulier innupta, et virgo cogitat quæ Domini sunt, ut sit sancta corpore, et spiritu. Quæ autem nupta est, cogitat quæ sunt mundi, quomodo placeat viro. Qui matrimonio iungit virginem suam, bene facit: et qui non iungit, melius facit. How he may please God. But he that is with a wife is solicitous for the things of the world: how he may please his wife. And he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world: how she may please her husband. He that giveth his virgin in marriage doth well: and he that giveth her not doth better (1 Cor 7:32c-34; 38).* By these last words, the Apostle, impelled by the spirit of God, advises virgins to choose the better part which is to be united to You, most Divine Spouse, to think about holy matters which sanctify the body and the spirit. If he thinks that the widow is happier by remaining as such, with greater reason the virgin is happier by preserving her virginity which gives one the privilege of surpassing all things for You as the Church chants on the feast of virgins, calling You the Crown of Virgins:

*Jesu corona virginum
Quem Mater illa concipit
Quæ sola virgo parturit
Hæc vota clemens accipe:*

*Jesu, the Virgins' crown, do Thou
Accept us as in prayer we bow;
Born of that Virgin, whom alone
The Mother and the Maid we own.*

*Qui pergis inter lilia,
Septus choreis Virginum,
Sponsus decorus gloria
Sponsisque reddens præmia.*

*Amongst the lilies Thou dost feed,
By Virgin choirs accompanied;
With glory decked, the spotless brides
Whose bridal gifts Thy love provides.*

*Quocumque tendis, Virgines
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.*

*They, wheresoe'er Thy footsteps bend,
With hymns and praises still attend:
In blessed troops they follow Thee,
With dance, and song, and melody.*

It is good to hear Saint Ambrose on your most pure love inviting and inspiring to praise the excellence of virginity and the prerogatives of virgins who are holy, wise and prudent and who persevere in both charity and purity. It would take too long for me to explain in French the three Lessons I read in the Breviary and how this great Prelate emphasizes the delights of virginity. His pen distils honey and nectar: *Qui potest capere capiat. Qui habet aures audiendi, audiat. He that can take, let him take it. Mt (19:12d) He that hath ears to hear, let him hear. Lk (8:c) The source of all virginity is the divinity: the Eternal Father begets his Word virginally whom the Angels adore in his bosom. The Virgin of virgins has supereminently surpassed and outstripped all the morning stars in purity. Her divine maternity has made her the Queen of Angels, and her virginal purity elevated her to the very bosom of the Father. Without depriving Himself of his Only-Begotten Son whom He engendered from all eternity, the Father allowed Him to become the Son of this Mother in time. The experience of the Son until then was that of the Increased*

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Word, but now He became the Incarnate Word. He is dependent upon this Virgin, his Mother, and, through her, upon his Divine Father to whom, without abducting anything, He is equal in his divine form. His love for Mary drew Him to her, and, by his most free and ardent inclination, He emptied Himself by taking the form of a servant. I could say that He took the form of a slave in the bosom of the Queen of Virgins, for He was not satisfied to be just her Son and subject. Love intertwines Him in bonds that He regards as preferable to any freedom. He finds greater delight within this virginal cloister than in the Empyrean. For that reason, the Church declares: *Sancta et immaculata virginitas quibus te laudibus efferam nescio: Quia quem caeli capere non poterant, tuo gremio contulisti. Virginitas holy and unspotted, I know not how to utter your praises; For you carried in your womb the One whom the heavens cannot contain.*

He came forth on Christmas night being ineffably born. He well knew how to reenter sacramentally and, when the Virgin was left alone on earth, He was satisfied by this adorable institution. Although visibly He left his Mother, He chose to remain in her invisibly by this Holy Eucharist. He endured the bad odor of Judas to enjoy the scent of Saint John. He withstood the presence of his enemy in the heart of this treacherous disciple to reign lovingly in that of his favorite, his faithful disciple. Deeply troubled, Jesus said: *Jesus, turbatus est spiritu: et protestatus est, et dixit: Amen, amen dico vobis: Quia unus ex vobis tradet me. When Jesus had said these things, he was troubled in spirit; and he testified, and said: Amen, amen, I say to you, one of you shall betray me. (Jn 13:21)* He wanted to assure, pacify and calm the spirit of his favorite disciple, allowing him to lean upon his divine, palpitating Heart. This was expressed in the brief text: *Erat ergo recumbens unus ex discipulis eius in sinu Jesu, quem diligebat Jesu. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. (Jn 21:23)*

What a great privilege it was for this virgin disciple to rest assured of his Master's love while all the rest looked at each other, trembling to think that among them was the traitor that caused the trouble of their good Master. All the Apostles are pricked by the thorns of fear while this virginal disciple reposed upon the lilies and roses of certainty and confidence. Their couch is all-flourishing. The Heart of Jesus is consoled by the heart of Saint John that expands and delights upon that of Jesus. They say to one another: *Ecce tu pulcher est dilecte mi, et decorus. Lectulus noster floridus: tigna domorum nostrarum cedrina, laquearia nostra cypressina. Ah, you are beautiful, my lover, yes, you are lovely. Our couch, too, is verdant; the beams of our house are cedars, our rafters, cypresses. Cant 1:16)* This virginal eagle: *Tulit medullam cedri, took away the marrow of the cedar. (Ez 17:3c)* Come from Lebanon from the whiteness of virginity, dissolved upon this divine and incorruptible cedar, the Incarnate Word, who allows and wants him to satisfy Himself with his humanity and his divinity and for him to bring us the holy manner of the most sublime and intimate mysteries, declaring to us the eternal generation and taking us by means of his pen even to this Incarnate Word to live with us, to serve us with virginal seed, the vine and wine that engender virgins: *Quid enim bonum eius est, et quid pulchrum eius, nisi frumentum electorum, et vinum germinans virgines? For what is the good thing of him and what is his beautiful thing, but the corn of the elect and wine springing forth virgins? Zach (9:17)*

The good and the beautiful, the flower of wheat and wine purified of all gloss comprise

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"Monsieur, since He deigned to allow you to see these flowers externally, I wish to tell you that [...] ¹²⁰⁹ simultaneously I was engrossed by these words:

*Lectulus noster floridus tigna domorum nostrarum cedrina,
laquearia nostra cypressina.*

*Our couch, too, is verdant; the beams of our house are cedars,
our rafters, cypresses. (Cant 1:15b-16)*

May my Beloved and Divine Spouse desire to be our flourishing couch and house of cedar and cypress. By dying to myself, I live for You. When You see that I languish for love of You, You surround me with flowers, not waiting until I ask them to consider what Saint Paul means in Chapter Seven in the First Letter to the Corinthians:

*Si autem acceperis uxorem: non peccasti, Et si nupserit virgo,
non peccavit, tribulationem tamen carnis habebunt huiusmodi.
Ego autem vobis parco. Hoc itaque dico, fratres: Tempus breve
est: reliquum est, ut et qui habent uxores, tamquam non habentes
sint.*

*Should you marry, however, you will not be committing sin.
Neither does a virgin commit sin if she marries. But such people*

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the nourishment of virgins, Cant. 2. The flower of the fields and the lily of the valleys is their flourishing bed and garden of recreation with their Divine Spouse who crowns them with glory and honor, even in this life, elevating virginity above all the heavens, to be the supreme heaven, Heb 7. Seated upon the seat of his divine grandeur, He has placed his Mother at his right side, Ps 44, as the Queen of Virgins. She is the Spouse of the Holy Spirit and the Eldest Daughter of the Eternal Father: *Omnis gloria eius filiæ regis ab intus, in fimbriis aureis circumamicta varietatibus. Adducentur regi virgines post eam: proximæ eius afferentur tibi. Afferentur in lætitia et exultatione: adducentur in templum regis. All the glory of the king's daughter is within in golden borders, clothed round about with varieties. After her shall virgins be brought to the king: her neighbors shall be brought to thee. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king (Ps 44:15-16).* || ¹²⁰⁹Indecipherable word ||

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will have trials in this life, and these I should like to spare you. I tell you, brothers, the time is short. From now on those with wives should live as though they had none. (1 Cor 7:28-29)

He gives me flowers for the thorns He has received from me. Father Gibalin left after hearing my confession which is a recital of the faults I have listed. I marvel at the goodness of this King of lovers who has taken my thorns in order to give me flowers, telling me:

Ego flos campi, et lilium convallium. Sicut lilium inter spinas, sic amica mea inter filias.

I am a flower of Sharon, a lily of the valley. As a lily among thorns so is my beloved among women. (Cant 2:1-2)

If the women of the world knew the purest delight that the Divine Spouse communicates to his spouses, they would certainly recognize that the apparent pleasures they look for in marriage are but thorns. Those who marry do not sin by doing so, for marriage is a sacrament that I honor and that should be respected.

I entreat the Angels to grant me the favor that the Spouse in the Canticles requests, being enticed in her holy languishings when she was taken into the wine-cellar saying:

Fulcite me floribus, stipate me malis, quia amore langueo.

Strengthen me with raisin cakes, refresh me with apples, for I am faint with love. (Cant 2:5)

My Divine Spouse performed all these offices for me and, through the excess of his love, He wanted to be all things to me. Likewise, He is my God and my All. He places his left hand under my head by gently assuaging my body and with his right hand He presses my soul against his Divine Heart, for it belongs entirely to Him just as He is totally hers.

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¹²¹⁰On the evening of March 24th, 1639,¹²¹¹ weary from the turmoil caused by a multitude of persons who had visited me, I was complaining to You, O my Divine Love. I said to You: "Lord, You fulfilled the prophecies regarding your Incarnation. When are You going to fulfill the promises You made either to me or to others regarding the establishment?"¹²¹² Does this mean that your promises are postponed?"

"My daughter, when it is a matter of prophecies appertaining to salvation or a universal good, I fulfill them because their effect adheres infallibly^[373] to an eternal decree, when no condition¹²¹³ is involved regarding someone's freedom, or, if by my goodness and foresight, I see that there will be no resistance to it and that the person will become a fitting instrument of my grace. The decree of the Incarnation and of my Passion belongs to this category, because it refers to the salvation of mankind according to the glory due to the Divinity that had been offended. When the delayed processes seem to retard the promulgation, my powerful goodness does not stop there, as is stated in Isaias, who, in my Name, offered Achab, King of Juda, a sign of the Incarnation wherever he would choose. Not through fidelity but through pretense, this king refused the offer of the Prophet, saying that he did not wish to tempt the Lord.

"Animated by the powerful love of our goodness, the Prophet said aloud:

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¹²¹⁰Add: **CHAPTER 79: The Divine Goodness did not stop the course of his great plans for his glory and the salvation of souls because of one particular individual; the crowns He has prepared for the patience of his daughters.** Dearest Love, for your glory and in order to obey my most Eminent Prelate, I would like to describe and recount your abundant graces to me over the course of the years. However, my bodily infirmities such as headaches, sore eyes, stomach trouble and gallstones force me to end this narration as soon as possible to take the remedies that may help me a little. If You want me to continue having these troubles, I will only add that You gave me great grace during all the Exercises and that on the Feast of Saint Joseph, You told me great marvels about this saint's love. ||¹²¹¹Var. The eve of your loving Incarnation || ¹²¹²Var. of your establishment || ¹²¹³Add: added ||

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*Audite ergo domus David: Numquid parum vobis est, molestos esse hominibus, quia molesti estis et Deo meo? Propter hoc dabit Dominus ipse vobis signum. Ecce virgo concipiet, et pariet filium, et vocabitur nomen eius Emmanuel.*¹²¹⁴

Listen, O house of David! Is it not enough for you to weary men, must you also weary my God? Therefore the Lord himself will give you this sign: the virgin shall be with child, and bear a son, and shall name him Immanuel. (Is 7:13-14)

Although this king did not deserve to have me take flesh of his race nor that I should give him the assurance of this favor, I wanted it¹²¹⁵ to demonstrate the truth of the prophecies and the ardor of my love for [374] all mankind. My daughter, you should not fear that, due to your many faults, I might fail to accomplish what I have promised. This Order is meant to extend my glory and to save many souls. A general good is not meant only for a particular person.¹²¹⁶ If it appears to be delayed, it is that my Providence has ordained this in all justice to humble and often to convert the one who, through laxity or fickleness, does not dispose herself to be the instrument of my work. For this reason and for a particular salvation, the Church often states:

*Ut digni efficiamur promissionibus Christi.
That we may be worthy of the promises of Christ.*

It entreats my saints to do this favor of praying to Me so that the Christians along life's way may be made worthy of my promises, that they may correspond with my admonishments and graces by the adherence of their free will that I do not want to force but rather lovingly attract whenever they do not obstinately resist Me. This is so because I have placed fire and water at the disposition of free will, showing the way of salvation by my goodness, so that it may be followed by the observance

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¹²¹⁴Add: Is 7 || ¹²¹⁵Var. to do so || ¹²¹⁶Var. should not be deferred because of a single person, and ||

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of my law which ordains good and prohibits evil, promising a reward to the faithful and threatening the incorrigible with punishment."

During these instructions by My Beloved, I saw wreathes of sapphires, divided or separated by stars. Later I understood that [375] these were the crowns that his goodness was preparing for the young women who, with humility and constancy, awaited the establishment of this Order delayed so long and opposed by people on earth. He told me that these prayers¹²¹⁷ of sapphire assured me that heaven delighted in ornamenting them. Afterwards, I saw two trumpets fashioned like horns used in the hunt, forming an oval when combined. Unheard by corporal ears, they resounded in those of the Divinity, encouraging me to wait in hope and silence for the Divine Savior who joined his prayers to ours.

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Since the Divine Goodness allowed me to tell him my preferences frankly, I said to Him: Oh, my Love, I certainly ought to learn other ideas from You besides those You have already told me about the Incarnation. Please pardon a weariness that asks for a new sauce in this divine food. I have often experienced the diverse multiplicity of brilliant discourses You gave me about this ineffable mystery. I take your consent for granted if I beg You to teach me as though I were to converse about it in a new way with You. It belongs to your fecundity to produce new lights in me so as lovingly to restrain a daughter [376] who feels lost, distracted and miserable at prayer this evening.

O excess of perfect charity, You were so gracious as to say to

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¹²¹⁷Var. stones || ¹²¹⁸Var. Françoise Gravier did not copy this chapter. ||

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me: "My daughter, consider how for an entire eternity I have remained in essential fullness with divine and inexpressible delight, awaiting the plenitude of time to become incarnate. This plenitude is Mary, my Mother, who was filled with grace in a singular, supereminent way. To this plenitude in time, the Incarnate Plenitude felt a loving tendency to be united and to fulfill the saying of Esdras: *plena plenīs, full of plenitude.* This occurred in a marvelous way known only to the Divinity and to the God-Man because Mary, my Mother, was overshadowed in order not to have her existence destroyed by the ardors of divine splendor. She placed herself in an admirable emptiness of humiliation, and He who was considering Her to take flesh within Her with the objective of self-emptying, deprived the Humanity He chose to take from her of its human subsistence to fulfill, although in a different way from the scribe Esdras, the former words: *vacua vacuis.* "My daughter, then you want Me to teach you by [377] means of a passage on the marvels of this ineffable mystery that seemingly applies to the Final Judgment." My Beloved, tell me your words and marvels, and the people who will understand them will praise You after my death.

Scribantur hæc in generatione altera: et populus, qui creabitur, laudabit Dominum: Quia prospexit de excelso sancto suo: Dominus de cælo in terram aspexit. Cum accepero tempus, ego justitias judicabo.

Let this be written for the generation to come, and let his future creatures praise the Lord: "The Lord looked down from his holy height, from heaven he beheld the earth." When I seize the appointed time, I will judge with equity. (Ps 101:19-20; 74:3)

"Know, my daughter, that at the moment of my Incarnation, I submitted to time, having been an eternal eternity. From that moment, I chose to become temporal and mortal so as one day to render mankind immortal after the General Resurrection. At the moment of this loving Incarnation, I was constituted Judge of all justice, that is both divine, human and even angelic, seated upon my ivory throne as Universal King and Judge. I offered satisfaction to the offended Divinity and told my

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Father and the Holy Spirit, as well as Myself, that I had the means with which to make the strict payment in justice for all that was due our Divine Majesty and most loving Goodness. I am the Leader of the book of both divine and human reason. From the moment of my entrance into the maternal womb, I would assume all debts. I would be the Perfect Holocaust due [378] to the Divinity. My heart would be the table and my Body the parchment or virginal vellum whereupon this divine law would be written. I would accept it and want it observed so that from this moment I would accomplish it by duty.

"This sole act, lovingly offered to my Eternal Father, is accomplished in an inexpressible and incomprehensible way before mankind and Angels in exchange for all that mankind could possibly owe. My Father takes ineffable delight in Me that intensified moment by moment until the day of my death upon Calvary. A God was satisfied by a God made Man, who was not diminished for a single instant, because my courage was to be magnificently displayed before the Divinity and was munificent towards Angels and mankind. I was King of an eternal kingdom. I was a temporal King, for I was the Son of David and of my Mother, who, together with St. Joseph, belonged to the kingdom of Juda by divine ordinance, as is declared in the praises of St. Joseph that you have previously written. I was Judge of the rights appertaining to my Blessed Mother, elevating her above all creatures, above all Angels and mankind in the august quality of Mother of God and because of her marvelous perfections. From the moment of my Incarnation, she inherited all sovereignty after the essential Divinity. She was my Sovereign Lady, for I was her Son and subject. Through her, I became subject to [379] my Divine Father in time to whom I am co-equal in eternity. I judged the faithful Angels together with their prince, St. Michael, when they came to offer adoration and protest their fidelity to my divine and human Majesty. I promised them rewards worthy of my excellence, in addition to the confirmation in grace and glory they already possessed in foresight of my merits. All mankind had been presented to them together with Adam who had involved them in original sin. I offered Myself as a pledge for all; I undertook to satisfy divine justice, and this once and for all time.

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I saw the elect and the reprobates. Although I knew that among the latter some would abuse my graces, merits and goodness, I did not exempt Myself from paying their debt and purchasing eternal glory for them as for the elect. Had they consented to accept this, my foreknowledge would not prevent their liberty nor my goodness refuse them sufficient grace for salvation.

"I judged the demons by my entrance into the world, coming there as Redeemer and Judge, armed with divine power and human weakness. I annihilated Myself, humbling Myself beneath all creatures, adhering perfectly to the equitable will of the divine greatness of my Eternal Father. I revealed Myself to be his Only-Begotten Son. For this reason, the demons who had taken possession [380] of bodies and dared set up their citadel among the sepulchres were all terrorized at the sight of my power. They made a great outcry, saying:

Quid nobis, et tibi, Jesu fili Dei? Venisti huc ante tempus torquere nos?

Why meddle with us, Son of God? Have you come to torture us before the appointed time? (Matt 8:29b)

"It was as though they had said to Me: 'We know very well that on the Last Day You must preside at the Final Judgment as the Prophets have recorded. Job assured us by stating that he knew for certain that his Redeemer lives and that on the last day He will be raised up at the General Resurrection:

Scio enim quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum: Et rursum circumdabor pelle mea, et in carne mea videbo Deum meum.

I know that my Vindicator lives, and that he will at last stand forth upon the dust; And from my flesh I shall see God; my inmost being is consumed with longing. (Job 19:25-26)

"'Why have You come before time to dispossess us of the bodies

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and sepulchres where we have established our stronghold from which we trouble all who pass this way. You prevent us from returning to the Garden of Eden by placing a Cherubim at the gate, not only to close off the entrance to Adam and Eve, but to cause us terror and rage, as we see a spirit created like us defying our spirit and unveiling our ruses. We have found an empire in the world in the hearts of people who allow themselves to be seduced. We wait for them until the end of their lives so as to ensnare them at the final moment. We have concealed ourselves in the tombs, fleeing from the [381] presence of Him who possesses in Himself the Word of Life. He is essential life until the great Day of Wrath and Vengeance when You will deal with all reasoning creatures who are to appear before the Final Judgment which You will pronounce with equity. You are not ignorant of the fact that we are roaring lions that go about everywhere seeking to devour people, and we are birds of prey feeding upon carcasses. After our fall by offending You, this is our food. In some manner, we live among the tombs, awaiting the end of the world.

Quid nobis, et tibi, Jesu Fili Dei? Venisti huc ante tempus torquere nos?

Why meddle with us, Son of God? Have you come to torture us before the appointed time? (Matt 8:29)

"You subject us to torture, forcing us to acknowledge our wicked craftiness and to leave our hiding-places, thus exhibiting our weakness to mankind:

Quid nobis, et tibi, Jesus Nazarene? Venisti perdere nos?

What do you want of us, Jesus of Nazareth? Have you come to destroy us? (Lk 4:34b)

"Do You come all-flourishing to save mankind and cause us to lose? What is between You and us?"

"There is a boundless goodness that condemns your extreme wickedness; a profound humility that judges your haughty way; perfect

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holiness that shows up your iniquity and [382] your impurity.

Scio te quis sis, Sanctus Dei.

I know who you are: the Holy One of God. (Lk 4:34c)

"I allowed them to possess this knowledge for their confusion and my Father's glory, making them acknowledge my power. Thus, from their own embarrassment, mankind may draw loving confidence towards Him whom love had made the Son of Man and to whom all power to examine, judge and condemn at all times is given Him by the Father of Lights of whom I am the splendor revealing all the cunning devices of the demons. I reveal to mankind the weakness of their enemies. People armed with the weapons of my grace can do all things by its power. They can easily overcome these spirits, although Job declared that there is no power in lower nature comparable to that of the demons. He never heard Me speak about the power given mankind through grace.

"When I choose to do so, I cast dark veils over them, blinding their natural understanding that is deprived of the light of grace. They are unable to see Me by it, because they have become inured. There is no point of return. I will judge them by my humiliations as well as by my grandeur and miracles. Maliciously they aspired to deceive [383] the first woman by their wiliness. My Providence arranged that through her judicious prudence, the new Eve, my Blessed Mother, cast darkness so carefully into the eyes of their understanding that they could not clearly know the mystery of the Incarnation, since her maternal virginity was unknown to them. They saw a creature who was admirable in purity, but, in punishment for their audacious influence upon the first Eve, they could not approach this holy tabernacle. They were condemned to watch out for the heels of this august Virgin. After the glorious Assumption of my Mother, her countenance was too resplendent to be viewed by these owls. Her footprints terrorized them; She crushed them all, for She was elevated to my Right Hand by her humility. She is seated beside Me, the Mountain of the Testament of whom She is the Mother. Just as I say 'My true Father', speaking to Him from whom I eternally emanate by adorable generation

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amid the splendor of the saints, so also I say to Mary, 'My true Mother' by my marvelous Incarnation in time. Indivisibly, I am your indivisible Son. I know that as the Son of Man, all judgment is given Me and that on the Last Day I must judge [384] the living and the dead through power and by my merits. I chose to be judged by God, by mankind and by the demons, for at the time of my Passion, power was given to the demons and to men to subject Me to death. That is why I told the Jews: 'Now is your hour, and power is given to darkness to bind Me and have Me die upon the Cross.' It is true that I would be subject to death, because I chose to do so and that the will of my Father and my Love impelled Me to this situation and incomprehensible deprivation. I chose to complain lovingly and respectfully so that both Angels and mankind could see to what extent I had been reduced by Divine Justice and my love of mankind, my brothers and sisters."

¹²¹⁹On the ninth of April 1639, two days before the Feast of great Saint Leo, as I was praying to this great Pontiff to employ his zeal for the advancement of the Order of the Incarnate Word whom he loved so much and of the Incarnation of which he spoke marvels (at least according to what I had heard said, for I have never read the Fathers except that I had only a cursory glimpse of the works of Saint Denis). [385] This charitable Pontiff appeared to me wearing the tiara, and gently awakened me. I understood him to invite me to go to Avignon where the Incarnate Word would establish his Order. A few days after this apparition, Reverend Father Jean-Baptist Guesnay, Rector of the College of the Society of Jesus in Avignon, came to visit me. He had come to the provincial house in Lyons. The said priest asked if I did not wish to hasten to establish this long-awaited Order. I replied: "I would like it to be established in Avignon." At these words, he said to me: "Mother, if you have someone

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¹²¹⁹Add: **CHAPTER 80:** As I prayed to Saint Leo, he appeared to me and invited me to begin the first monastery in Avignon; the great favors and loving blessings given me by the Incarnate Word on the Feast of our Father, Saint Augustine ||

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who will finance the temporalities, there is nothing that with God's help we cannot overcome." "Father, I will¹²²⁰ contribute a completely-furnished house. I will pay the expenses of the trip and the [Apostolic] Bulls besides five hundred pounds for rent for five daughters, providing them each with an annual sum of one hundred pounds for life."

He considered this to be sufficient and promised to dedicate himself to the matter and did so efficaciously. His name being John the Baptist, [386] he performed his role of precursor of the Incarnate Word by influencing the gentlemen of Avignon to accept this Order. On the Eve of the Feast of our Father Saint Augustine, I had gone before the Blessed Sacrament to recommend the establishment of his daughters to my Divine Love and to my Father. My soul was gently consoled as I prayed Matins. Your Benignity said to me: "Pay attention to the hymn sung in honor of this great saint,¹²²¹ especially to the words: *Migravit inter sidera. He moved among the stars*, because they are marvelously applicable. Prompted by my loving favors, his elevated spirit always soared, even¹²²² above the stars. I mean to say that he is the sun among the Doctors and the royal eagle who reflects upon Me and contemplates my splendors. You are his daughter. For that reason, you should not engage your spirit in lowly matters."

After I received Communion on the Feast, as I considered the supereminent glory to which Divine Love had raised this great and dear saint, You said to me: "These words are meant for you:

*Quam pulchri sunt gressus tui in calceamentis, filia principis!*¹²²³
How beautiful are your feet in sandals, O prince's daughter!
Cant (7:1b)

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¹²²⁰Add: definitely || ¹²²¹Var. this great Saint Augustine || ¹²²²Var. spirit always trod and soared || ¹²²³Add: Cant 7 ||

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"The stars serve as your slippers, shoes and chariot, and elevate you steadfastly and firmly, eagle of the heart of your Father [387] Augustine. Why do you think that the Canticles¹²²⁴ say that the bride makes progress like the dawn, that she is as lovely as the moon, revealed by the presence of her Sun, showing that she is chosen as He was: one presides over the day, the other over the night.¹²²⁵ My daughter, that is what occurs within you. You are like the dawn that preludes the day. You possess an abundance of riches that you communicate on earth, all through Me, and I am delighted to have you grow in grace. Through you, I also enable others to make progress.¹²²⁶ I made you a sun to light up¹²²⁷ the Church; indeed, I render you terrible towards enemies by the rays and luminous points that shine from your words and writings, as well as from your contemplations. Have you ever¹²²⁸ noticed the bride's robe in the Canticles?"

My Divine Love, I have never given that a thought nor have I ever commented upon it. Once she stated that she had cast off her tunic¹²²⁹ and on another occasion that the guards of the city had taken away her mantle so that I found her without a robe either in her room or in the street. The first time, she [388] had divested herself; the second, someone had removed her mantle which she had taken up in haste to follow You when You withdrew in order to wait for You.

"My daughter, it is that my love chose to invest her with its divine illuminations as the Apocalypse states that the bride is the new Jerusalem, adorned by her Spouse. You know very well that you have nothing of yourself, for, like Axa, you are adorned by Me. I have espoused you, daughter of the great Caleb, Augustine, (*Caleb quasi cor, Caleb as a heart*). In Me are all the treasures of my Divine Father's wisdom and knowledge.

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¹²²⁴Add: Cant 6 || ¹²²⁵Add: Gen 1 || ¹²²⁶Om. in grace [...] progress || ¹²²⁷Var. that brightens || ¹²²⁸Var. never || ¹²²⁹Add: Cant 5 ||

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"Through divine participation, I chose to have you possess the understanding of Sacred Scripture. It is the city of letters, *Cariath-Sepher id est civitas litterarum, Cariath-Sepher, that is, the city of letters* (Judg 1:11) that I have given you with the lower and higher¹²³⁰ sprinkler (*arrosoir*). They are gifts that bind you to my goodness in a way incomprehensible to mankind and the Angels. With humble gratitude, consider how much my goodness has favored you above so many others."

Love, I cannot properly thank You for so many blessings. May all your saints, together with my father, St. Augustine, who is all heart like Caleb, [389] praise You for all eternity for them. Let me be glorified in You and not in anything created so that I may be invested with You, the Increased One. You are Othoniel¹²³¹ that signifies "God of my heart." You are the God of my heart.¹²³² Anything that is not You means nothing to me. May my desires and affection not pour out like water upon the earth.¹²³³ I would be in danger of being reduced to mud. You do not want this to happen, for You have told me that You have destined me to walk above the stars with delicate majesty. You want them to be my chariots.

You have said to me that I am your heifer whom you carry in triumph with greater glory than Pharaoh's.¹²³⁴ The glory of the world, which is like an Egyptian woman, is always muddy and dark; yours is thoroughly resplendent, penetrating the mind by the purity of its rays that remain attached to their Source. They cannot be separated, without ceasing to exist. It is true, my Love, that I rely constantly upon your illuminations. If You were to [390] deprive me of them, I would be darkness itself. You know full well that I do not possess any virtue, that You are my God, my refuge and my strength in all the trials that befall me or, because of my own imprudence, I myself cause. If You are within me, I fear nothing. You are the tempestuous river that rejoices the Holy City,

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¹²³⁰Var. higher and lower || ¹²³¹Add: for me || ¹²³²Add: and my Divine Spouse, I beg You that || ¹²³³Var. my affection is not poured out like water on the earth || ¹²³⁴Add: Cant 1 ||

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sanctifying your tabernacle. O Most High God, remain in me! You¹²³⁵ let me understand that the spouses of men have borrowed finery and that their couches are surrounded by curtains and drapery, even during the darkness of night. However, the purity belonging to those who belong to You is such that You may be chastely united to your spouse in broad daylight, placing a diadem of stars upon her head, investing her with the sun and placing the moon at her feet while she conceives and bears her divine fruit. As the Son of the Most High, He has a right to the throne of glory. You told me¹²³⁶ that You want Her to shine at the source or beginning, during the course and at the end so that, enraptured with admiration, Angels and mankind may exclaim:¹²³⁷

Quam pulchra est casta generatio cum claritate: immortalis [391] est enim memoria illius: quoniam et apud Deum nota est, et apud homines. Cum præsens est, imitantur illam: et desiderant eam cum se eduxerit, et in perpetuum coronata triumphat incoinquinatorum certaminum præmium vincens. Qui potest capere capiat.

Better is childlessness with virtue; for immortal is its memory: because both by God is it acknowledged, and by men. When it is present men imitate it, and they long for it when it is gone; And forever it marches crowned in triumph, victorious in unsullied deeds of valor. Let him accept this teaching who can.

Wis 4(:1-2; Matt 19:12d)

¹²³⁸On the feast of the Guardian Angels 1639, when I retired at about seven o'clock in the evening to join my prayer to that of the Angels, I approached the altar. Standing like the priest when he sacrifices and offers the most precious Body of my Spouse, I said to Him:¹²³⁹ "My Lord,

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¹²³⁵Add: even || ¹²³⁶Var. telling me || ¹²³⁷Add: Wis 4 || ¹²³⁸Add: **CHAPTER 81: The Incarnate Word received the sacrifice that, accompanied by my good Guardian Angel and all the other Angels, I offered Him; how the Order was planted within my breast; my departure from Lyons for Avignon** || ¹²³⁹Var. You ||

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my God, since my sex deprives me of the great priesthood and its holy indelible mark, allow me to offer myself as a sacrifice in the presence of the Angels. Although they are pure spirits unable to offer their bodies, since they have none, they are all fire and flame to be lifted up together with my sacrifice."

As I was thus thinking, my pure Love accepted¹²⁴⁰ my offering and the sacrifice in spirit and in truth of these ministers¹²⁴¹ of fire and flame who are blessed to see his holy face. As an indication of this, they are silent or immoveable, as they wish, either because they are serving spirits or assistants to his Majesty. [392] The dear Guardian of this unworthy spouse did not fail to show me his charity. I would not undertake to declare how he presented me, but I will state that I was nearly expiring because of the intensity of the keen delight I felt. In the presence of these flaming spirits, I offered to obey all that the divine will wished. I requested my¹²⁴² Spouse to fulfill his promises to me in the near future of establishing his Order. He indicated to me that he would do so but, O marvel of love, he wanted¹²⁴³ his Order to be planted first in my heart¹²⁴⁴ in a wonderful way. He showed me what he had planted, raised, grafted and tended¹²⁴⁵ like a flower bulb that contains the properties of flowers, trees and flesh. Then He said to me: "My daughter, see what I promised you in the year 1626 after you left your father's house. I promised to give you the seed of David, a king according to my Heart.

"You must prepare for this role. Behold, I have placed, planted and established within your breast, as the mother of my Order, ¹²⁴⁶this most noble seed that possesses the qualities of marvelous flower, fruit and shoot, [393] stemming from a virginal and holy seed. Let my love for you

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¹²⁴⁰Var. You accepted || ¹²⁴¹Var. Beginning at this point, the third person is used. || ¹²⁴²Add: Divine || ¹²⁴³Var. was pleased to have || ¹²⁴⁴Add: as Saint James said: *in mansuetudine suscipite insitum verbum, with meekness receive the ingrafted word* James 1(:21c); my heart was ready to receive this inexpressible favor || ¹²⁴⁵Add: I saw || ¹²⁴⁶Add: admire ||

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and for this Order of mine be seen. What you have noted is a visible sign of the invisible fact. The Angels marvel at this new sacrament that I institute by establishing this Order within your heart before doing so in Avignon. Before you were nine years old, you told Me that if I were to allow you to understand the Gospel as St. Catherine of Siena did, you would love Me as much as she did.¹²⁴⁷ I have granted you this favor. How obligated you are to love Me!"

Love, if others have an obligation, I have ten thousand of them. I must live and die insolvent unless your Spirit, the substantial and subsistent Love You produce, loves your divine perfections for me. I pray Him to assist my weakness and to prompt me as He is able to do.¹²⁴⁸ He knows better than I what I should offer You for all that your Father, You and He have given me. [394] Whoever does not love You, O Lord Jesus, deserves to be anathema.¹²⁴⁹ On November 6, 1639, when I was with company in the parlor, it pleased You, O my Divine Love, to inflame my breast with a holy fire which contained all the instruments of your Passion. You disposed my soul in such a way that I saw myself embrace this flame of fire that represented all the weapons of the Passion in the way that St. Bernard is painted. The sight of this flame and the ardor with which it burned my heart enraptured me. My spirit was happy to be elevated at its very tip, as was the Angel who announced the birth of Samson¹²⁵⁰ at the apex of that of the sacrifice that Manué and Anna offered You¹²⁵¹ in thanksgiving. I perceived that this flame would lighten the crosses and sorrows sent me by your Providence. Convinced that it was your will that I go to Avignon, I asked Father Gibalin to inquire whether or not His Eminence would approve of this journey.

When the priest assured me of the permission granted by His Eminence, I wished to obtain the latter's blessing before leaving Lyons,

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¹²⁴⁷Var. loved Me || ¹²⁴⁸Add: Rom 8 || ¹²⁴⁹Add: *Si quis non amat Dominum nostrum Jesum Christum, sit anathema, Maran Atha. If any man love not our Lord Jesus Christ, let him be anathema, maran-atha* (1 Cor 16:22) || ¹²⁵⁰Add: was elevated || ¹²⁵¹Om. You ||

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but the person I had requested to inquire if His Eminence would agree to this did not respond. On that same day,¹²⁵² when the Reverend Fathers Mazet and Gibalin were passing the port¹²⁵³ at the bridge, they encountered¹²⁵⁴ a patron who was waiting for people who wished to go to Avignon, and they settled on a price. [395] Upon returning, they told me that we had to depart the very next morning at about eight o'clock. By pressuring me thus, they deprived me of the blessing I strongly desired. They insisted that I should be satisfied with the permission I had received orally¹²⁵⁵ through Father Gibalin and just leave.¹²⁵⁶

I turned to You, my Divine Consoler and marvelous Counselor. You told me: "My daughter, leave Lyons promptly to come offer Me the sacrifice I wish."¹²⁵⁷ Do You not know that I am called:

*Velociter spolia detrahe, cito prædare. Accelera spolia detrahere: Festina prædari.*¹²⁵⁸

Take away the spoils with speed: quickly take the prey. Hasten to take away the spoils: Make haste to take away the prey.

Is 8:(1b; 3c)

Since your will was manifested to me in this way, Father Gibalin requested Monsieur Bernardon, the first¹²⁵⁹ Prior of Denicé, to accompany us. Such was his great charity that he did not care to leave us; he remained¹²⁶⁰ in Avignon as long as I did, taking care of everything as prompted by his devotion. On Thursday, November 29, 1639, we left Lyons. Although I felt quite ill, I did not want to oppose obedience nor your inspirations. I had confidence in great Saint Gregory, the miracle-worker, whose feast it was. I trusted that¹²⁶¹ he would remove the mountains of opposition that were arising against this establishment, and

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¹²⁵²Var. On that same day || ¹²⁵³Add: which is near || ¹²⁵⁴Var. met || ¹²⁵⁵Add: from His Eminence || ¹²⁵⁶Add: promptly in order to establish your Order || ¹²⁵⁷Add: of you || ¹²⁵⁸Add: Is 8:(1,3c) || ¹²⁵⁹Om. first || ¹²⁶⁰Var. he did not want to leave us, remaining || ¹²⁶¹Om. I trusted ||

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he did so. [396] We arrived in Avignon on Monday, the Feast of the Presentation of your Blessed Mother. As I heard the canons roar, I said to You: "Love, this city is celebrating because of the vow it has made. Accept these volleys of celebration for your new establishment even though this city is not thinking about your new entrance at all." You accepted them with double delight, O my Divine Love.

We entered the city through the gate leading to Notre Dame de Dômes. At the sight of this rock,¹²⁶² I praised You for bringing me to the site where your Apostle Saint Peter had presided. I recalled his appearing to me. We attended Mass in this church that You had selected by special providence. I entrusted your entire enterprise to your Blessed Mother, begging her to offer it with Herself, since it was the Feast of her marvelous Presentation in the Temple and that She should ask You to accomplish the marvels She had promised me. That sufficed, because this Institute was one of her holy preferences, and She loves your glory more than any other pure creatures do. [397]

I greeted all the patron Angels of the churches in the city and of the people of Avignon. After I had adored You in spirit in all the tabernacles where You were sacramentally present, I asked them to assist us with our foundation. This they did, for which I humbly thank them. It was not the first time that the Angels favored me by helping this Order and me. I went to offer my gratitude to St. Peter of Luxemburg to whom I have had devotion since 1627. I entrusted your Institute to him. I was greatly consoled in his church.

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¹²⁶² Add: I said to You: "Lord, I

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As soon as I arrived, I experienced the goodness and courtesy of the people of Avignon. Men and women from the highest class came to visit me and offered their assistance with such zeal that I was embarrassed by their devotion. Dearest Love, give them a hundred-fold of affection for helping to promote your glory, and, also, please give them all [398] eternal life after a long temporal one. You are a munificent and magnificent rewarder. I hope this from You, O my Divine Love.

Madame de Vedeine demonstrated that she was whole-heartedly devoted to You and to your daughters. We should all acknowledge her as our good mother who loves us with deep maternal affection. She overlooked nothing that she considered might help this establishment advance. She presented me to Monseigneur the Vice-Legate who expressed his delight with this new foundation and gave us our Bull. He told me that, since I could not receive the habit, I should remain at least some time in Avignon to form the novices I planned to leave them and that he truly wished to show how much he appreciated our establishment. The said lady presented us to the Vicar General of the Illustrious Archbishop of Avignon, who was the Legate of His Holiness¹²⁶⁴ in Poland.

On Saturday, November 26th, the Vicar General and Monsieur de Salvador honored us by coming to our lodgings. I spoke to them with my customary frankness. Monsieur de Salvador was astounded that I alluded to the foundation as something that I thought should be arranged in [399] twenty-four hours.

He requested three months to consider the situation. I told him that I could not wait in Avignon and that he should write to me in Lyons,

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¹²⁶³Var. CHAPTER 82: The affection of the people of Avignon for the Order of the Incarnate Word; how He appeared to me the night before the establishment and what occurred within me on that day and the following ones || ¹²⁶⁴Om. of His Holiness ||

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since I would necessarily have to await their response.¹²⁶⁵ He departed, convinced that I was overly¹²⁶⁶ insistent and, although he had favored me more than I had anticipated, when he entered his office, he knelt before a crucifix to ask what he should reply. Apparently, he felt reproached in conscience for having resisted me. His wife, Madame de Salvador, carefully brought everything to his attention to promote this foundation. She had seen me only once. I withdrew to pray, feeling deeply perturbed at the idea of a long delay, but, O my Sovereign Consoler, You could not endure seeing me weep without consoling me. You said to me: "Take heart, my daughter:

*Mulier cum parit, tristitiam habet, quia venit hora eius: cum autem pepererit puerum, iam non meminit pressuræ propter gaudium: quia natus est homo in mundum.*¹²⁶⁷

When a woman is in labor she is sad that her time has come. When she has borne her child, she no longer remembers her pain for joy that a man has been born into the world. Jn 16:(21)

"My daughter, the hour has come for you to bring Me into the world; you will rejoice on giving birth to Me again in the world."

The next day, Monsieur de Salvador was truly zealous about promoting this matter.¹²⁶⁸ He stopped at the College of the Society to attend a council assembled for this purpose. The Vicar General, Monsieur de Vente, Monsieur de Salvador¹²⁶⁹ were there together with the Rector and Father Doniol. Everything was concluded for your glory. Monsieur de Salvador sent me word that the establishment had been accepted. Monsieur de Servièrre, First Councillor,¹²⁷⁰ expressed best wishes in the name of the entire city. [400] You said to me: "My daughter, be joyful. Hasten to take the spoils:

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¹²⁶⁵Var. that he should send me their reply by mail to Lyons where I would be waiting for it || ¹²⁶⁶Om. extremely || ¹²⁶⁷Add: Jn 16 || ¹²⁶⁸Add: that || ¹²⁶⁹Add: Monsieur Torquat and Monsieur Albis || ¹²⁷⁰Add: and the others ||

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Velociter spolia detrahe, cito prædare.

Haste; there's plunder afoot. I took care. (Is 8:1c)

"Apply yourself to the foundation just as the people of Israel hastened to eat the Paschal Lamb."

On the following Thursday, I wrote to the Bishop of Nîmes inviting him to Avignon. As soon as he received my letter, his zeal prompted him to be there on Sunday evening, December 3rd. The next day, Monday the 4th,¹²⁷¹ he came to visit me, accompanied by a number of gentlemen from the city. He said to me: "My dear daughter, I have come to assist you in this establishment, but I have learned from these gentlemen that you have obtained everything you could wish. I rejoice with you about this and wish to have a great part in it. I thank these gentlemen and the entire city that on the whole favors you. Behold, my child, how the Incarnate Word has won over everyone for you in fulfilling what He promised.¹²⁷² I will not leave this city until this Order is established. Rest assured of this, my dear¹²⁷³ daughter." [401]

He remained until Thursday, December 15th, the Octave of the Immaculate Conception of your Blessed Mother. On the previous night, I had retired to Madame de Vedeine's room without being able to sleep a moment.¹²⁷⁴ At midnight, I addressed all the powers of my soul:

Ecce sponsus venit, exite obviam ei.

The groom is here! Come out and greet him! (Matt 25:6b)

Together with all its loving inclinations and affections, my soul aspired to go out to meet You, but your goodness did not allow them to wait at the gate. You appeared to Me promptly, standing next to me. You opened your breast, allowing me to see your loving Heart opened and in

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¹²⁷¹Om. Monday the 4th || ¹²⁷²Var. I promised you that || ¹²⁷³Om. dear || ¹²⁷⁴Var. for a single hour ||

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bloom like a marvelous rose wherein to accommodate all your spouses. Within this Divine Heart, I saw the flower, the tree and the seed of virginal flesh that was your Order planted in the center of your Heart in your breast. I saw the breast of your Divine Father, your own as Incrated Word and Incarnate Word and my own so completely united that these three breasts were but one. You and I¹²⁷⁵ were within the immense breast of your¹²⁷⁶ Father.

You said to me: "My darling, consider the love I have for this Order that will be a flower and a sweet-smelling rose, a tree that will bear fruit within my Church¹²⁷⁷ and this seed of David that I promised you. [402] It is a virginal flesh that will produce virgins. I am and will be their Father and Spouse, and I have chosen you to be their mother." While You were telling me¹²⁷⁸ these marvels, at the right side I saw the Holy Spirit coming over me in the form of a dove with a torrent of love, as artists portray Him overshadowing your incomparable Mother at the moment of the Incarnation. Although unworthy of this comparison, I can find no other that better expresses the coming of this Spirit of love within me. I spent all¹²⁷⁹ the rest of the night without sleeping, for I felt very indisposed. However, in my weakness, I could say that I was strong in You, my God, who comforted¹²⁸⁰ me.

When morning came, I felt an inexplicable indifference towards this establishment.¹²⁸¹ I was astonished at the limited participation I had in this solemnity.¹²⁸² I marveled at the state in which You had placed my soul that felt no complacency in anything that was being done. Your Majesty had suspended all my feelings of nature and self-love. I felt no vanity, and, although deeply joyful on seeing¹²⁸³ the promises of the Incarnate Word fulfilled, I felt almost insensible to everything. I said to You: You are the one, Lord, who have accomplished these marvels, using

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¹²⁷⁵Var. were mine || ¹²⁷⁶Add: Divine || ¹²⁷⁷Add: Jer 23 || ¹²⁷⁸Var. declaring to || ¹²⁷⁹Om. all || ¹²⁸⁰Var. fortified || ¹²⁸¹Om. towards this establishment || ¹²⁸²Add: but || ¹²⁸³Var. all your promises, Divine Incarnate Word, accomplished ||

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me, the unworthy instrument of [403] your powerful goodness. I thank You for all that has been done and for not allowing me to experience any delight over this foundation. My Lord, my King and my Spouse, in your five Wounds, I place the¹²⁸⁴ five daughters who will be invested with your liveries. I praise You that my soul has no part in these marvels. I submit to whatever You allow, namely, that I experience this lack of interest.¹²⁸⁵ Twenty years ago, your Blessed Mother told me that You would accomplish these marvels all alone, that I should offer myself to fulfill your will. I have not been as faithful as I should have been, but I thank You for fulfilling everything that She promised me. In the words of the Prophet-King, I say to You:

*Testimonia tua credibilia facta sunt nimis: domum tuam decet sanctitudo Domine in longitudinem dierum.*¹²⁸⁶

Your decrees are worthy of trust indeed: holiness befits your house, O Lord, for length of days. Ps (92:5)

Dearest Love, I feel no joy, but rather, sadness. Prompted by a zeal that he deemed appropriate, Reverend Father Lejeune, Jesuit, preached the sermon at this investiture ceremony for my daughters. The excessive and extraordinary praises he voiced about me before the multitude in attendance were [404] utterly unbearable for me.¹²⁸⁷ Unless someone were out of her mind, who would not feel confused and blush deeply! Embarrassment and shame suffused my face. Those attending¹²⁸⁸ were sympathetic on my behalf and would have asked Father to spare me this. Nor did my sadness end¹²⁸⁹ this day. The next day, I wept almost¹²⁹⁰ inconsolably for all my faults, O my Love. I most humbly asked pardon of You for them and thanked you a hundred million times for the blessings

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¹²⁸⁴Var. my || ¹²⁸⁵Var. I feel indifferent about this foundation || ¹²⁸⁶Add: Ps 92 || ¹²⁸⁷Var. in the sight of a great number of persons who assisted at it, for I was before them all. An unbearable increase of sadness overwhelmed me. || ¹²⁸⁸Var. I cast myself upon the floor at the right side of the altar in an attempt to escape the view of those attending, who || ¹²⁸⁹Add: with || ¹²⁹⁰Om. almost ||

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You gave this beginning and will shower upon its progress. You who have commenced, perfect your work. That is my hope.¹²⁹¹

¹²⁹²On Christmas night, our five novices and Sister Françoise entreated me so insistently to retire to sleep until it was time for Midnight Mass that I wished to satisfy them so that they would not fear I would be ill. I withdrew to my room to lie down as they wished, but I could not sleep at all because your Majesty chose to converse lovingly with me. [405] You said to me: "My daughter, you are my Ruth, and I am your Booz." As I have told you before, you pleased Me by following the advice of the Virgin, my Mother by nature and yours by adoption. She is the beautiful and prudent Noemi who obtained for you the happiness of being my spouse. You told Her that you would follow Her everywhere, that her land would be yours, her people your own and her God would be yours. Aided by her merciful prayers and accepted by Me through grace, death, which could separate Ruth from Noemi, would only serve to unite you more closely to Her. You came to Avignon which could now be called Bethlehem as I was,¹²⁹³ because I have come to be born anew by the establishment of my Order.

Besides instructing his reapers to be careful to drop handfuls of grain for Ruth¹²⁹⁴ and also to allow her to glean together with them if she

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¹²⁹¹Add: from your goodness. During this month of December 1639, in spirit I was at court for a number of nights. I told our novices: During the day, I am in Avignon; at night, at the Louvre in Paris where their Majesties greet me very graciously. The present superioress said to me: "Mother, you flee the court when you are awake, and God takes you there in spirit when you sleep." "My Sister, I have such a deep desire to remain hidden and unknown to people that I cannot fathom that God would want to deprive me indefinitely of this joy. See, you have received the holy habit, and I am deprived of it despite my deep desire that is indeed a mortification. Incarnate Word, it is for your glory that I have deprived myself of it. May your holy will be done! || ¹²⁹²Add: **CHAPTER 83:** On Christmas night the Incarnate Word told me that He was my Booz and I was his Ruth; through the efforts of the Virgin, his Most Blessed Mother, I was happily united to Him; the great mysteries comprised in his holy Order; and my departure from Avignon || ¹²⁹³Om. as I was || ¹²⁹⁴Om. for Ruth ||

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wished so that she would have no embarrassment in doing this, Booz commanded her to take her meals with the reapers and his servants, stating that she should go nowhere else as long as the harvest lasted. Upon noting the gifts that Booz had given Ruth, Noemi clearly understood that he would give himself to her as a spouse. Therefore she exhorted Ruth to persevere and to persist in becoming his bride:

Filia mea, quæram tibi requiem, et providebo ut bene sit tibi.
My daughter, I must seek a home for you that will please you.
(Ruth 3:1c) [406]

"By the favors I have shown you in the past, dearest daughter, my Blessed Mother knew that I would continue my gifts to you and that I would give Myself to you and to my Order. That is why She tells you that He who does great things¹²⁹⁵ will establish his Order, but that you should offer yourself entirely to Him:

*Filia mea, quæram tibi requiem, et providebo ut bene sit tibi.*¹²⁹⁶
My daughter, I must seek a home for you that will please you.
(Ruth 3:1c)

"She advised you to come find Me in my place of repose, the Sacrament of the Altar, that contains the Wheat of the elect and the Wine that engenders virgins. Through Her, tell Me that I am your Neighbor, for I united Myself to human nature which I assumed within her virginal womb. With such humility and confidence in my incomparable goodness, you have cast yourself at my feet, telling Me that I am your Neighbor, that I spread my mantle over you. Dear daughter, I have done so, noting the one who rejected you. I have called both Angels and men, not to the city gate, but to Avignon which is my second¹²⁹⁷ Bethlehem that has welcomed me with acclamation.

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¹²⁹⁵Add: by Himself || ¹²⁹⁶Add: Ruth 3 || ¹²⁹⁷Var. House of ||

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"It is the kingdom of the Son of the paternal delight, because, although I am King of all the earth and the kingdoms thereof, the Holy Spirit does not call them the kingdoms of the Son of Dilection as He does the dominion of the Church. The Pope is my Vicar and my Viceroy upon earth. [407] Wherever he is the Sovereign over spiritual and temporal matters, that is truly my kingdom just as Bethlehem was the head of the family of David, who was the man according to the Divine Heart. He could be called the beloved son of divine election, because from among all the sons of¹²⁹⁸ Isaac,¹²⁹⁹ David was divinely chosen to be anointed as the King of Juda and of Israel.

"Dear daughter, rejoice¹³⁰⁰ that the Spirit common to Us has transported this Order for you to the kingdom of the Son, who is the delight of the Father who produced Him together with Me." I heard the words of your Apostle who told us all that he prayed that we might be filled with knowledge of your divine will in all wisdom and spiritual knowledge, so that we may conduct ourselves worthy of You:

Ut impleamini agnitione voluntatis ejus, in omni sapientia et intellectu spiritali: ut ambuletis digne Deo per omnia placentes: in omni opere bono fructificantes, et crescentes in scientia Dei: in omni virtute confortati secundum potentiam claritatis ejus in omni patientia, et longanimitate cum gaudio gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine: qui eripuit nos de potestate tenebrarum, et transtulit in regnum fili dilectionis suæ.

Asking that you may attain full knowledge of his will through perfect wisdom and spiritual insight. Then you will lead a life worthy of the Lord and pleasing to him in every way. You will multiply good works of every sort and grow in the knowledge of God. By the might of his glory you will be endowed with the

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¹²⁹⁸Var. the house of || ¹²⁹⁹Om. the beloved son [...] sons of Isaac || ¹³⁰⁰Var. Rejoice, dear daughter ||

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strength needed to stand fast, even to endure joyfully whatever may come, giving thanks to the Father for having made you worthy to share the lot of the saints in light. He rescued us into the kingdom of his beloved Son. (Col 1:9b-13)

"In Him, you have redemption and the forgiveness of your sins through his Blood with which He invests you interiorly and exteriorly. [408] My daughter, the scapular of my Order represents my bloody Cross. By this scapular, you should pray to Me for patience and for both interior and exterior purity. By the Blood of my Cross, I have reconciled and pacified heaven and earth. The red mantle I have given you through a loving protection shows you that all of you are¹³⁰¹ beloved spouses. It is a royal and holy mantle of royal purple. My daughter, by placing yourself under the power of my Blood, which subsists in the divine support, you delight Me. If I could declare that this confidence is a second mercy for Me,¹³⁰² I would do so. My loving Heart regards it as such. Once, when you were in your father's house, I told you that you had wounded Me by one of your eyes, loving only Me. Now I tell you that you have wounded Me by a single hair, because you have not become attached by affection to anyone but Me. You have set aside all the established Orders to receive from Me the commission to found this one. You have remained constant and faithful in pursuing my will and my glory.

"Dear spouse, I belong to you and to this Order that possesses my Name and honors my Incarnate Person, residing in the Sacrament of Love and Dilection. Bethlehem means House of Bread. Ruth was satisfied. She became the one who fell heir to all of Booz's possessions, and¹³⁰³ Booz signifies power. Booz declared himself to be conquered by her [409] and was also her neighbor, having seen and heard her wishes. He testified before ten witnesses whom he addressed at the city-gate that he was happy to become her husband instead of the one who had removed his shoe or

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¹³⁰¹ Add: my || ¹³⁰² Om. for Me || ¹³⁰³ Om. and ||

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sandal. This means that the latter renounced all due aspirations and affections for Ruth that were rightfully his.

"The ten witnesses I take are the nine angelic choirs and all human nature, meaning all mankind. Dear daughter, rejoice in possessing my tender love and, with humble gratitude, accept the blessings that all the Angels and all the¹³⁰⁴ saints wish you for my glory, saying to Me:

*Nos testes sumus: faciat Dominus hanc mulierem, quæ ingreditur domum tuam, sicut Rachel, et Liam, quæ ædificaverunt domum Israel: ut sit exemplum virtutis in Ephratha, et habeat celebre nomen in Bethlehem.*¹³⁰⁵

We do so. May the Lord make this wife come into your house like Rachel and Leah, who between them built up the house of Israel. May you do well in Ephrathah and win fame in Bethlehem.
(Ruth 4:11)

"You owe these divine and heavenly favors to my charity and the care of my Blessed Mother, who, by my orders, has directed you to this point¹³⁰⁶ in the establishment." [410]

I thank you, Mother of God, Universal Empress, Divine Noemi who are all-beautiful and immaculate. I acknowledge that this Order was born upon your knees. It came into existence to honor your Incarnate Son and for your glory. It lovingly professes to honor your Immaculate Conception.

I would not dare say I love you, for I am too imperfect, but I can certainly declare that in this Incarnate Word, who desired a mystic and new birth by this Order, you possess a Son who loves you more than do all mankind or the Angels. Accept his Order into your bosom. It belongs

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¹³⁰⁴Om. all the || ¹³⁰⁵Add: Ruth 4 || ¹³⁰⁶Var. by my orders in this establishment that has been completed ||

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to You; nurture it with your¹³⁰⁷ milk; carry it in your arms; present it to the Divine Father by your holy and most sacred hands. May all the daughters of this Order be faithful servants of your Majesty. O Queen of mankind and of Angels, make them humble in the sight of God, in the presence of the Angels and for the edification of mankind.

I remained in Avignon until after Easter. One day, finding that I lacked my ordinarily good disposition, I said to You: "So, then, Lord, You are hiding from me? Am I not suffering enough from the eye trouble¹³⁰⁸ that You have allowed? Would I dare express my complaints to You with the loving freedom that You have always permitted¹³⁰⁹ me to have through an excess of your goodness. By your grace and according to your will,¹³¹⁰ suppose I remain blind after I have established the first convent¹³¹¹ of your Order in this second Rome? [411]

After this foundation is made, must I see nothing else on earth? Dearest Love, may your will be done in everything. I accept it completely. You could not see me remain ill for a long time, for You consoled me in my sufferings because of my eyes, yet did not quickly grant me the delightful devotion I possessed before this establishment.

You said to me: "My daughter, have you never considered that the manna no longer fell when the people of Israel arrived at the Land of Promise, because they then had access to the fruits there. Now that you are in the land of promise, you have new fruit. Are not your daughters the fruit of my promises? Rejoice in them and rejoice in the fulfillment of my promises." After I had received Communion, You elevated my spirit to the most August Trinity, telling me that You wanted me to see how the entire Trinity marvelously existed in my soul. You added¹³¹² that these Three Persons are without parallel, more precious and delectable than

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¹³⁰⁷Add: holy || ¹³⁰⁸Om. from eye trouble || ¹³⁰⁹Var. promised || ¹³¹⁰Var. is it your intention that ||
¹³¹¹Var. monastery || ¹³¹²You told me ||

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anything existing in heaven or on earth. "To you, my daughter, it is given to know and to receive the Divine Kingdom. All our Society comes into your soul, because the all-good God loves those who keep his word. I am the Word of the Father. Keep [412] my word¹³¹³ in your spirit, in your heart and your Order which is mine, because it is dedicated and consecrated to Me."

Since it was Easter-time, I took leave of the people of Avignon, thanking them for all their favors due to their goodness. I begged You, my All-powerful Love, to spare this city from the plague that existed in neighboring places. I trusted in your reaction to the fine reception given your Order and your daughters by these people of Avignon that this city might be spared the evil they greatly feared. You did not reject my prayer, for which I thank You a thousand times. On April 22, 1640, I assisted at the investiture of our dear Sister Marie Catherine d'André de Visant, the niece of the President of Orange. I was so happy that she had dedicated herself to You, my Love, with a sincere, generous heart, leaving her people and her father's house so as to please You completely.

The next day, the 23rd, I took leave of my six novices, an occasion certainly accompanied by tears. I left them in good hands. Three of us departed from Avignon, accompanied by the two Bernardon priors who took every possible care of our spiritual needs. They offered Mass, heard my confession and gave me Communion¹³¹⁴ daily. [413]

¹³¹⁵Having sent her conveyance and horses for us, Madame de Lauson in Vienne provided us with accommodations in her home for two days.¹³¹⁶ On the third, she desired to take us personally in her carriage to

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¹³¹³Om. my word || ¹³¹⁴Var. Mass, and I received Communion || ¹³¹⁵Add: **CHAPTER 84: My arrival in Lyons; my disappointment at the apathy of some of my daughters; consolations I received during my Exercises; the lights that one of my daughters saw over my head**||¹³¹⁶Var. When we arrived in Vienne, Madame de Lauson had us stay at her house. ||

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Lyons where my daughters awaited me with deep affection.¹³¹⁷ However, I discovered that some of them were quite far-removed from the fervor, humility and mortification that they had practiced when I left Lyons. This caused me profound sorrow. I followed the advice that your Apostle gave his disciple Timothy when he said to him:

*Argue, obsecra, increpa in omni patientia, et doctrina. Erit enim tempus, cum sanam doctrinam non sustinebunt, sed ad sua desideria coacervabunt.*¹³¹⁸

Correcting, reproving, appealing—constantly teaching and never losing patience. For the time will come when people will not tolerate sound doctrine, but, following their own desires, will surround themselves with teachers who tickle their ears.

(2 Tim 4:2b-3)

I saw that these daughters wanted only their own will which did not tend toward perfection. They had allowed themselves to be influenced by the one who turns those away from service¹³¹⁹ to your Majesty who are not sufficiently constant to remain faithful to their promises to You. When I saw that they no longer had any inclination for devotion, I allowed them to go wherever they chose. Since they regarded themselves to be rich, they freely submitted to their feelings. For those who were poor, I felt prompted to restrain them, and certainly I overlooked nothing in this, because You have called the poor. I delight in keeping them in our Congregation.

In this, charity is practiced, and it most certainly becomes evident that You are the one who gives success to your plans when the means esteemed so highly by men disappear. I begged your goodness to send

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¹³¹⁷ Add: I got out of the couch in the courtyard of the archbishopric to go pay my respects to His Eminence and receive his blessing and orders before ascending the holy hill of our Congregation where my daughters awaited me || ¹³¹⁸ Add: Tim 4 || ¹³¹⁹ Om. service to ||

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your Spirit.¹³²⁰ I resolved to make the [Spiritual] Exercises to pray to You for this, saying: [414]

Emittes spiritum tuum, et creabuntur: et renovabis faciem terræ. Sit gloria Domini in sæculum.

When you send forth your spirit, they are created, and you renew the face of the earth. May the glory of the Lord endure forever. (Ps 103:30-31)

During the first days of my [Spiritual] Exercises, I felt no devotion. This did not console me amid so many vicissitudes. You wanted me to see that You were not far from her who endured affliction and that You wanted to assist her. You had her¹³²¹ heart in your hands while protecting her from her enemies. You lovingly stimulated it, as though by a holy pressure, to cause it to distill a sweet liqueur. I even considered it to be a flower that You preserved so that it would not wither. I marveled at these two contrasts: that it was a pressed flower and yet it preserved all its beauty.

On this day, my meditation concerned death. You said to me: "My daughter, do not fear death. Your heart is in the hands of Life. Death cannot touch you, since you are in my hands."¹³²²

*Justorum autem animæ in manu Dei sunt, et non tanget illos tormentum mortis.*¹³²³

The souls of the just are in the hand of God, and no torment shall touch them. Wis 3:(1)

Death is a deprivation; life eternal is the Sovereign Being. The soul that possesses Me and is possessed by Me is united to its totality and immersed in its center which is its beginning and end and the goal to which it aspires. The soul that is aware of its bliss rejoices in its All and easily

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¹³²⁰Add: and || ¹³²¹Var. my || ¹³²²Var. are in my power || ¹³²³Om. Wis 3 ||

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leaves its [415] body. If, after the death of the person, I were to allow it a choice to be reunited to the¹³²⁴ body, which is its party, it would not desire this union unless to have it taken into heaven. To its utter capacity, it would there enjoy the glory of my Humanity borne up by the divine subsistence which is the glory of the soul¹³²⁵ and this Totality that it loves as being sovereignly gracious. This is its plenitude of happiness, without its body being an obstacle as it is on life's way where it is a prison and a mass tending towards things below, for its instincts are heavy while the soul's are light. The latter is spirit and fire that aspires to things On High. For this reason, the Apostle declares:¹³²⁶ *Inf. Unhappy* [sic]. You let me understand many other beautiful truths that it would be inappropriate to add at this point, because it would take too long for me to record them. Some day they may be written in a notebook when I have better health than now. I will state in passing that, after my meditation on death, I considered the Judgment¹³²⁷ during which time I perceived that your mercy takes precedence over your judgment. You inspired me to offer You personally together with all your merits to your justice through the charming persuasions of mercy. My case won with so many benefits that justice declared it was more than satisfied and that You had made full reparation. There still remained in your possession an infinite number of merits that could save a thousand and even millions of worlds. [416]

The zeal I felt then impelled me to make reparation for the wrong I had committed against your goodness. However, since the latter is intrinsically good, it did not want to exercise justice towards me. Instead of giving me just punishments, it preferred to favor me with its loving blessings. It excused me in the sight of the divine throne, kindly ascribing my faults to impetuosity and frailty. Rays proceeded from his loving

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¹³²⁴Var. to his || ¹³²⁵Add: the soul is spiritual || ¹³²⁶Add: *Infelix ego homo, quis me liberabit de corpore mortis huius? Unhappy man that I am, who shall deliver me from the body of this death? Rom 7(:24) Coarctor autem e duobus: desiderium habens dissolvi, et esse cum Christo. I am strongly attracted by both: I long to be freed from this life and to be with Christ. Phil 1(:23) ||*
¹³²⁷Var. after making my meditation on death, I meditated on the Judgment ||

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eyes¹³²⁸ that granted me a favorable judgment and gave me positive signs, thus confounding all my enemies¹³²⁹ and assuring me of your good graces. All the powers of my soul, caressed by the sweet attraction of your eyes that shone brightly, said to You:

*Signatum est super nos lumen vultus tui Domine: dedisti laetitiam in corde meo.*¹³³⁰

O Lord, let the light of your countenance shine upon us! You put gladness into my heart. (Ps 4:7b-8)

My mind, enlightened by your splendors, and my will, set afire by your ardors, experienced glory upon earth. By an increase of blessing, in a marvelous way You wanted to make a descent.¹³³¹ You seemed to approach me. Your Divinity is everywhere and is not subject to being restrained nor limited by place. Your Humanity, that can simultaneously reproduce itself in heaven and on earth as and where it choses—for it is omnipotent—can make this descent through its loving inclinations towards the one You deign to love [417] through pure mercy. Prompted by charity, it descended to me with great gentleness and glory without leaving the paternal bosom that is immense. It took possession of its spouse, presenting her to the Divine Father who begets the Person who inhabits it as its hypostasis, divinely subsisting in it from the moment of the Incarnation through the hypostatic union of two natures that form but one Man-God. This is You, my Beloved.¹³³² You come to me with gentleness and majesty, accompanied by a multitude of saints.

You elevated my spirit to You through your splendors. They served as a luminous chain that delightfully raised me up to You, as though I had forestalled the One who had forestalled me, or better still, as though I had gone up On High before the One who came down below.

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¹³²⁸Add: Ps 16 || ¹³²⁹Add: Ps 84 || ¹³³⁰Add: Ps 4 || ¹³³¹Add: lovingly || ¹³³²Add: Savior. Dearest Love, teach me how to express your descent and my elevation. I would say, dear Love, that You ||

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Since your ray was as powerful as it was ravishing, both the Angels and the saints who accompanied You, said to one another: "Who is this young woman who is elevated in such a way?" Their response was: "It is she who experiences great [418] tribulations and often cleanses her robe in the Blood of the Savior, our Divine King, by her constant confessions and daily Communions. It is thus that his Blood cleanses her."

At the same time, I saw a multitude of variegated flowers produced by the Precious Blood of my Spouse. He formed his triumphant chariot of them, coming to Me upon these sacred flowers and elevating me to Him upon this same glorious chariot so as to have me share in his triumph. Thus, my ascent consisted of a flowery purple, and, together with it, I went up to the sanctuary, by way of his Precious Blood. These marvels caused me ineffable raptures. My face was so radiant that the Sister who came to deliver a message to me¹³³³ perceived it. Reflecting upon the beauty of these visits to me, I marveled at length at this flowered path that You had shown me.

Dear Love, You had selected the one of thorns when You were mortal so as to give me one of roses now that You are immortal to enable me to declare that the beauty of the fields is with me. You are Jesus of Nazareth, flourishing Spouse.¹³³⁴ Bearing my spirit aloft, You invited me to ascend still higher [419]¹³³⁵ [420] as the eagle does its little ones, so that I might contemplate the sun of your divine light. You told me that You delight in communicating to me your splendors. You prepare a new heaven in my spirit and a new earth in my body.

Et mare iam non est

And the sea was no longer. (Apoc 21:1)

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¹³³³Var. that someone who approached me on some matter or other || ¹³³⁴Var. bearing my heart. When You elevate your spouse in this way, she is surrounded by flowers || ¹³³⁵This page was completely scratched out and not copied by Françoise. ||

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That is because You gently calm¹³³⁶ both spirit and body. Just as in the sky the stars are seen to shine brightly, You allowed one of our Sisters to be in my room twice during the morning hours while I was praying. She saw the light over my head that assumed different forms. First, they appeared like stars; then, like a moon in the first quarter. After this, it became a globe like the sun. Filled with fear and admiration, the Sister did not then dare tell me about what she had seen. Later, she told Father Gibalin and another priest who considered it advisable for her to inform me about it. However, I did not ascribe great importance to this fact and even laughed at my daughters when they told me that they had seen lights or smelled scents that they considered to be supernatural.

I did not stop at these visible signs, but at the invisible mysteries that You operated in my soul, while these things were seen or smelled by those that witnessed to your goodness towards me; I am most unworthy of this. By these external lights or perceivable scents, You wished¹³³⁷ to attract these souls to an interior love so that by means of these¹³³⁸ visible and sensible things, they might ascend to the insensible and invisible ones, according to the statement of your Apostle to the Romans. (The Chapter ends here.) [sic] [421]

¹³³⁹During the months of August and September 1640, I suffered greatly¹³⁴⁰ from gallstones. You know, dear Love, that I endured this with great courage. You did not wish to deprive me of your¹³⁴¹ consolations, because You delight in being with those in tribulation.¹³⁴²

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¹³³⁶Var. love || ¹³³⁷Om. wished to || ¹³³⁸Om. these || ¹³³⁹Add: **CHAPTER 85: How I suffered from gallstones; I was consoled by the birth of the son of France; Saint Peter appeared to me with the tiara and approved of the Order a day or so before the profession of the five novices; the sadness and joy I felt on this day and what occurred within me by the lights that God gave me** || ¹³⁴⁰Var. excessively suffered || ¹³⁴¹Add: heavenly || ¹³⁴²Add: Making me rejoice greatly over the happy birth of the second son of France. You reminded me that their Majesties had welcomed and conversed with me during the month of December. You told me that the foundation would take place whenever the Dauphin would be conceived and born ||

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As the day for the profession of the five novices whom I had left¹³⁴³ You was approaching, to all human expectations, I should have been filled with joy, but it was all to the contrary. My soul experienced inexpressible desolation. The words of Saint¹³⁴⁴ Simeon to your Blessed Mother were in my most ordinary thoughts:

Tuam ipsius animam pertransibit gladius.

You yourself shall be pierced with a sword. (Lk 2:35)

You said to me: "My daughter, I am He who is set for the ruin and the resurrection of many and as a sign to be contradicted. Your soul will overflow with¹³⁴⁵ sorrow, but be of great courage." Dearest Love, fortify me in the crosses You allow me to have. On December 6th, I saw Saint Peter who, wearing the tiara, was near the grill of the monastery in Avignon, and assisted at the interviewing of the five novices before their being received for profession. This consoled me. Later,¹³⁴⁶ You let me recall the vision I had had a few years after returning from Paris, when it was a question of a tiara that lacked a blossom-shaped ornament and a priceless jewel. It¹³⁴⁷ was suspended in the air. I then said to You: "What do You want me to understand by this jewel missing from the tiara?" You answered: "My daughter, it is my Order that is not yet completely established. The Bulls have not yet been promulgated; they are suspended. I sustain this Order by my power.¹³⁴⁸ When it will be completely established, my tiara and my three crowns will be filled out and perfectly decorated."

When I saw the Prince of the Apostles [422] wearing his tiara, which no longer missed the blossom-shaped adornment nor the precious jewels, I was very thrilled. You let me understand that I had fulfilled what was missing to your desires—if I cannot say your loving passions—just as You told Saul that he was persecuting¹³⁴⁹ You in your Mystical Body

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¹³⁴³Var. offered || ¹³⁴⁴Om. Saint || ¹³⁴⁵Var. by the sword || ¹³⁴⁶Om. Later || ¹³⁴⁷Var. This tiara || ¹³⁴⁸Add: and || ¹³⁴⁹Var. by persecuting ||

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because You are impassible in your natural, physical¹³⁵⁰ Body. In like manner, You had me understand that You are displeased by the delay of the institution of your Order. You showed me your tiara that was missing the blossom-shaped adornment and jewel which You wanted to place there and thus have the establishment of this Order completed. I will give You the pleasure that St. Paul did by making up in his physical body what was lacking to your Passion for your Mystical Body.

1 Dearest Love, if You were not all knowledge and wisdom, as well
2 as love, I could declare that You became poor in order to enrich us. You chose to appear ignorant and passionate, not to say foolish. Your folly is wiser than the wisdom of the world:

Quia quod stultum est Dei sapientibus est hominibus.
For the foolishness of God is wiser than men. (1 Cor 1:25a)

On the 16th, from midnight until ten o'clock in the morning, I experienced such distress that I felt almost inconsolable. While at Mass, I strove to overcome these¹³⁵¹ feelings by acts of faith, hope and love. You could not allow me to be afflicted too long. You said to me: "My daughter, I am the One who allowed¹³⁵² you to experience these desolations so that you could gloriously withdraw from them:

Dominus mortificat et vivicat, deducit ad inferos et reducit.
*Dominus pauperem facit et ditat, humiliat et sublevat.*¹³⁵³
The Lord puts to death and gives life; he casts down to the nether world; he raises up again. (1 Sam 2:6)

"My daughter, the hour has come for you to give birth. This morning you are giving the Church an Order through the five daughters who are making their profession. When the Queen gives birth, she weeps

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¹³⁵⁰Om. physical || ¹³⁵¹Var. such great || ¹³⁵²Var. wanted || ¹³⁵³Add: 1 Sam 2 ||

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and undergoes¹³⁵⁴ the pain while the King and the entire kingdom rejoice. After these sufferings,¹³⁵⁵ she possesses greater joy than anyone else, because she endured¹³⁵⁶ so much. At the same hour that your daughters are making profession, you are accepted, not only into the bosom of the Patriarchs, but into the bosom of my Eternal Father.¹³⁵⁷ You fall heir to their privilege. Rejoice, because such is my will. Thank Me for what I have been pleased to do from all eternity in choosing you to give birth in the Church to an Order that is an extension of my Incarnation. Through you, I am once more introduced into the world:

*Consolamini, consolamini popule meus.*¹³⁵⁸
Comfort, give comfort to my people. (Is 40:1)

You told me many other things [423] while divinely favoring and praising me. However, I certainly realized that this proceeded from your pure goodness to which in justice I attribute all these things that have been fulfilled. Of myself, there is nothing in which to glorify myself except in my weaknesses, so that your power may abide in me.

CHAPTER

On May 2nd in the year 1641, as I was praying in my room between six and seven o'clock in the evening, You showed me a multitude of wild beasts like bears, lions, tigers and leopards that were chained and thus unable to hurt me despite the fury I noted in them. Nevertheless, I resigned myself for sufferings that would come to me for my greater good,

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¹³⁵⁴Var. suffers || ¹³⁵⁵Var. after she has given birth || ¹³⁵⁶Var. more than everyone else and has brought a royal child into the world. My daughter, rejoice! While I am speaking to you, your daughters are making their profession. You are supported and || ¹³⁵⁷Add: Job 6 || ¹³⁵⁸Add: Is 40 ||

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because I was delivered from certain persons who gave no glory to your Name. Losing them afflicted me, but your goodness prevented my tears, for it allowed me to understand that from evil it draws forth good.

Dearest Love, to You I entrust these souls who have been unfaithful to You through fickleness. Take pity on their weakness; pardon the extreme sadness I have certainly felt for them. Detach me from anything that is imperfect. Also, just as your Angels safeguard my health without any anxiety, may I do so for my neighbor in like manner so as to please You and become more pleasing to your Majesty. These benevolent spirits take care of our temporal welfare as well as the spiritual, just as Saint Raphael did for Tobias. Whatever I wrote during the month of September and the two following months show their zeal for me. I thank them most cordially for their generous assistance. [424]¹³⁵⁹

On May 2, 1641, I withdrew at about eight o'clock in the evening to pray to You, O my Love, to pacify with me and in me all¹³⁶⁰ that is of heaven and earth through the Blood of the Cross.¹³⁶¹ I have complete trust in It, repeating my prayer to You of making reparation for me to your Father, You and the Holy Spirit, as well as to your Blessed Mother and all your saints. Apparently passionately in love with her who is most unworthy of being called your beloved, your Love suddenly allowed me to see a marvelous arrow composed of fire and amber and completely made up of flowers. These three characteristics were so noteworthy that I saw it totally comprised of amber, then of fire and then of a flower known as the amaranthe. Although it disappeared almost as quickly as I had seen it, it filled me with great satisfaction.

You let me understand that your Cross was for me a blazing throne of Love so as to inflame me; it was of amber to draw me like holily-preserved straw. Although I was in the midst of this sacred fire,¹³⁶² the

FRANÇOISE GRAVIER'S COPY

¹³⁵⁹Om. CHAPTER [...] charitable assistance || ¹³⁶⁰and in me || ¹³⁶¹Add: Col 1 || ¹³⁶²Add: and ||

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Cross was blooming or like a flower untouched by these flames, for it is not beyond the divine power to [425] placing two opposites in the same subject. All these marvelous understandings drew my spirit to love You, Divine Lover of the Cross, and impelled it to value the Blood You had shed upon it. Elevating me by these mysteries, You allowed me to see above my head this luminous Cross that protected me in an inexplicable way:

*Illuc producam cornu David, paravi lucernam Christo meo.
Inimicos ejus induam confusione: super ipsum autem effloreat
sanctificatio mea.*

*In her will I make a horn to sprout forth for David; I will place
a lamp for my anointed. His enemies I will clothe with shame, but
upon him my crown shall shine. (Ps 131:17-18)*

You showed me that this Cross, with its cones of light, was the splendor, beauty and power You communicate to me by virtue of your Precious Blood, for your glory and the confusion of my enemies. [426]¹³⁶³

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¹³⁶³ Add: As I was making the Exercises this year 1641, during the Octave of your Precious Blood, O my Divine Spouse, I said to You, sitting opposite You: "Behold me like a target for your arrow." You promptly fulfilled my desire, for You shot an arrow of light from the tabernacle where You were exposed that put me in ecstasy. At the same time, Monsieur Bernardon entered the church to give Benediction. With his corporal eyes, he detected this light coming from the altar and thought it was a ray of sunlight or a natural fire until he saw that it certainly could not have come from either the windows or the candles. When he saw me in ecstasy, he waited patiently. Then when I came to he said that I could not conceal from him what had happened because, he said: "When I entered the church, I saw a light leaving the altar in the form of an arrow that disappeared when it approached you. This arrow that your Love sent you was thicker than a torch and so well-fashioned that the part nearest you was a pointed flame while what left the Blessed Sacrament was thicker than the bottom of the Paschal candle."

CHAPTER 86: A number of wild beasts that I saw during my prayer. The vexations caused me by inconstant souls and my imprudences due to too much simplicity; the desire I felt to be considered insane for the Incarnate Word and what He told me through an excess of goodness. During this same year 1641, as I made my prayer in my room from six to seven o'clock, You showed me a multitude of wild beasts like bears, lions, tigers and leopards that were chained and did not have the power to hurt me despite their evident rage towards me.

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My experiences on the Feast of Saints Simon and Jude, as I spoke very naïvely of the understandings, caresses and great favors accorded me by your goodness—aside from the fact that the Apostle says that the days are evil and that men abound in their own ideas—prove¹³⁶⁴ clearly that your kind Providence watches over me as over a child. It draws good even from my faults, humbling me for my imprudent actions.

Dearest Love, I said to You, since I do not know how to use human prudence, give me an abundance of the divine. Since I am not prepared to converse upon earth, let my conversation be in heaven. After the departure of those¹³⁶⁵ persons to whom I had spoken too openly, I wanted to rate myself on my imprudence, tending to becoming upset for this. You did not allow it, but filled me with your holy delight. You told me that I must not allow myself to be uselessly afflicted for things that were not my fault. Your wisdom had allowed these outpourings, and, if they were considered foolish by those who had listened to these imprudences in the opinion of people, I was not to worry.

"My daughter, blessed are those who are not scandalized by your openness nor by your faults that you call folly. My Apostle declares:

*Perdam sapientiam sapientium, et prudentiam prudentium
reprobabo. Nonne stultam fecit Deus sapientiam huius* [427]

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Nevertheless, I disposed myself for sufferings that would arrive for my greater good, because I was delivered from persons who did not give glory to your Name. Their loss afflicted me, but your goodness arrested my tears by making me see that, from evil, it draws good.

Dearest Love, I entrust these souls to you who have been unfaithful through fickleness. Take pity on their weakness; pardon the excess of sadness that I could not help feeling for them. Detach me from all that is imperfect. To please You and make me acceptable to Your Majesty, your Angels care for my salvation without worrying whether or not I do so for my neighbor. These charitable spirits take care of both the temporal and the spiritual welfare, just as Saint Raphael did for Tobias. What I wrote during the month of September and the two following months exhibits the zeal they exerted towards me. I cordially thank them for their charitable assistance. ||¹³⁶⁴Var. your goodness also watches ||¹³⁶⁵Var. these ||

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*mundi? Quia quod stultum est Dei, sapientius est hominibus: et quod infirmum est Dei, fortius est hominibus.*¹³⁶⁶

I will destroy the wisdom of the wise, and thwart the cleverness of the clever. Has not God turned the wisdom of this world into folly? For God's folly is wiser than men, and his weakness more powerful than men. (1 Cor 1:19a, 20b, 25)

God has not chosen many who are great according to the flesh:

*Sed quæ stulta sunt mundi elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia:*¹³⁶⁷ *Nemo se seducat: si quis videtur inter vos sapiens esse in hoc sæculo, stultus fiat ut sit sapiens. Sapientia enim huius mundi, stultitia est apud Deum. Comprehendam sapientes in astutia eorum. Dominus novit cogitationes sapientium quoniam vanæ sunt.*

God chose those whom the world considers absurd to shame the wise; he singled out the weak of this world to shame the strong. Let no one delude himself. If any one of you thinks he is wise in a worldly way, he had better become a fool. In that way he will really be wise, for the wisdom of this world is absurdity with God. He catches the wise in their craftiness. The Lord knows how empty are the thoughts of the wise. (1 Cor 1:27; 3:18-20)

"My daughter, do not seek glory among people. Everything belongs to you, and you to Christ and Christ to God. Whoever possesses God has everything. Whoever possesses all good should rejoice." When You told me I should rejoice, You gave to me what You had ordered for me. My soul was plunged into or¹³⁶⁸ transported by an extraordinary joy. As I walked in my room, I said: "Lord, how blessed I am to be regarded as foolish by people without my offending You¹³⁶⁹ by these follies. I esteem of little value being judged by them according to human values."

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¹³⁶⁶Add: 1 Cor 1 || ¹³⁶⁷Add: 1 Cor 3 || ¹³⁶⁸Var. and || ¹³⁶⁹Om. You ||

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As I spoke to you both mentally and vocally about this good fortune, You showed me an altar.¹³⁷⁰ Beneath it was a multitude of persons that either had been or [428] were being decapitated. At the same time, a supernatural power returned their heads to them with promptitude and dexterity. They were even more beautiful than before, and there was no indication of their having been beheaded except by an increase of beauty and splendor.

Et vidi sedes, et sederunt super eas, et iudicium datum est illis: et animas decollatorum propter testimonium Jesu, et propter verbum Dei.

Then I saw some thrones. Those who were sitting on them were empowered to pass judgment. I also saw the spirits of those who had been beheaded for their witness to Jesus and the word of God.

Apoc 20(:4)

"My daughter, it is the vision Saint John had, which is indicated in his Apocalypse. Do you have the courage to be beheaded for me?" Prompted by the same spirit You gave your martyrs, I would certainly like to have the joy of being beheaded for You, O my most loving Incarnate Word. "My daughter, since you are willing to give your head for Me,¹³⁷¹ there are people who have beheaded you, not physically so, but morally. They consider your visions to be madness, but I will show that my folly is wiser than the wisdom of the world, thereby fulfilling the declaration of my Apostle.¹³⁷² I will return your head to you and rejoin it by means of the very ones who declared that this is folly. I will show forth my wisdom. Thus they themselves, through my Providence, will return your head to you, and I place you among the martyrs who have [429] sacrificed their head and life for Me. Rejoice, my daughter, together with those to whom I address these words:

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¹³⁷⁰Add: and || ¹³⁷¹Add: I tell you that || ¹³⁷²Add: already quoted ||

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*Beati eritis cum vos oderint homines, et cum separaverint vos, et exprobraverint, et ejecerint nomen vestrum tamquam malum propter Filium hominis. Gaudete in illa die, et exultate: ecce enim merces vestra multa est in cælo.*¹³⁷³

Blest shall you be when men hate you, when they ostracize you and insult you and proscribe your name as evil because of the Son of Man. On the day they do so, rejoice and exult, for your reward shall be great in heaven. (Lk 6:22-23b)

During Advent, your goodness gave me continual blessings, not allowing me to feel any resentment because His Eminence had taken my writings. Upon seeing that my daughters were so upset because they had not seen them, I laughed. They regretted having been so reserved as to have mortified themselves and not entered my room when occasionally Sister Françoise left it open and my papers were either on the table or in the chest with the key there.¹³⁷⁴ I said to them: "You would have disobeyed." "We have not taken the vow of obedience that would deprive us of what would be all right in God's eyes." "You would have been curious!" "Our curiosity in this matter would not have caused us to be guilty as much as our mortification or fear of displeasing you now afflicts us." "My daughters, His Eminence has promised me that he [430] will return them to me."¹³⁷⁵ "Mother, Monseigneur has not said precisely when he will do that. It upsets us to see you so indifferent over the deprivation that your daughters keenly feel. You possess the Source of these lights."¹³⁷⁶ However, your infirmities keep us from hoping to share in the rivulets you had promised us in due time." 1641 → 1993

Sister Françoise,¹³⁷⁷ who wrote under my direction and was more upset than anyone else, truly wished to die after this deprivation. She

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¹³⁷³Add: Lk 6 || ¹³⁷⁴Var. and being able to enter my room when they found it open, they had not seen them. I said to them: "You would have disobeyed." "We have not yet made the vow of obedience to deprive ourselves of what could help us love God." "You would have been curious!" "Mother, our curiosity in this || ¹³⁷⁵Var. will return my papers to me || ¹³⁷⁶Om. these || ¹³⁷⁷Add: Gravier ||

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said to me: "Mother, pray to God to deliver you from all your infirmities. Alas!¹³⁷⁸ I have prayed so hard to St. Joseph for the grace to make a good copy of your writings for the consolation of the Order and to console you in your great trials."

"My daughters, the Incarnate Word is the Book of Life. He will instruct¹³⁷⁹ you personally, as well as by many persons who are more capable than I am. Besides, His Eminence promised in the presence of Reverend Father Milieu and Monsignor de Ville to return them to me."¹³⁸⁰ "Yes, Mother, but when will that be? It has been seven years since His Eminence has our Bull. He does not look favorably upon us." "It is that he desires to prove your fidelity. Follow Abraham's example: hope in spite of every sign of despair that might afflict your spirit. Do not be upset.¹³⁸¹ The Incarnate Word takes too great care of you and of his Order.¹³⁸² I must mend my ways, because [431] it is my sins that cause your vexatious waiting." I consoled them as best I could. A long delay that afflicts in one matter is often a remedy for other situations. Divine Providence says that sufficient for the day is the evil thereof, that there are twelve hours during which his Right Hand can bring about changes for his glory and for the salvation of our neighbor.

¹³⁸³ On the first day of the year 1642, when the priest was withdrawing the holy¹³⁸⁴ ciborium in order to give me Communion, your goodness impelled You to give Yourself to me with ineffable love. You said to me:

*Veni de Libano sponsa mea, veni de Libano, veni: coronaberis.*¹³⁸⁵
Come from Lebanon, my bride, come from Lebanon, come!
Descend. (Cant 4:8a)

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¹³⁷⁸ Add: she said || ¹³⁷⁹ Var. He will delight in teaching you || ¹³⁸⁰ Add: you should stop there ||
¹³⁸¹ Var. any more || ¹³⁸² Var. Pray to Him that I may || ¹³⁸³ Add: **CHAPTER 87: How the Incarnate Word insisted that I visit Him in the stable to adore Him and offer my most humble respects to his Blessed Mother, telling me that He wanted to crown me with his Blood. The many graces He gave me and his Order** || ¹³⁸⁴ Om. holy || ¹³⁸⁵ Add: Cant 4 ||

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"However, before approaching, with all due respect greet my wonderful Mother and her virginal spouse, Saint Joseph. Offer your humble adoration before my Crib and say:

*Salve sancta parens, enixa puerpera regem qui cælum terramque
regit in sæcula sæculorum.*

*Hail, holy Mother, you who brought forth the King who rules
both heaven and earth forever and ever.*

Admire the incomparable Virgin, my Mother,¹³⁸⁶ who placed her head at my knees to adore Me while I received the Circumcision according to the requirements of the law. Upon seeing an outpouring of Blood flowing from my wound, She placed her milk there and her tears mingled with mine. Elias, having his head between his knees, saw only [432] a cloud that indicated a rain of water. The one my Mother regarded was of blood, milk and water. My Blood is her milk, because I was nurtured at her holy breasts. My tears are mixed with this Blood and this milk. She is a dove that looks at the rivulets of water¹³⁸⁷ and milk¹³⁸⁸ which she adores. Likewise, the Blood, milk and water that flowed forth from the Body of her God-Man Son, all possess infinite merit. She gave birth to this royal purple of which She is Mother and is thereby marvelously adorned. I am her royal, Divine Child, her Lord and her God, her Son and her Subject. She is the first one to have her head and cheeks adorned by my Blood:

*Oculi tui sicut piscinæ in Hesebon.*¹³⁸⁹

Your eyes are like the pools in Heshbon. (Cant 7:5)

"Her eyes are two pools. Upon noting that I was suffering, she smelled this Blood and felt the pain that her maternal love and the shedding of her own Blood caused her and will cause her:

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¹³⁸⁶Var. my incomparable Mother || ¹³⁸⁷Add: of blood || ¹³⁸⁸Add: Cant 6 || ¹³⁸⁹Add: Cant 7 ||

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Nasus tuus sicut turris Libani, quæ respicit contra Damascum.
Your nose is like the tower on Lebanon that looks toward
Damascus. (Cant 7:5c)

"Damas" means blood that is shed or flowing. The Mother cannot see her Son's Blood without experiencing great repugnance. "Damas" also means a representation of inflammation. This Virgin witnessed her Child of Love ardently giving his Blood through charity. She adored this Blood and covered her head with it. It could be stated:

Caput tuum ut Carmelus: et comæ capitis tui, sicut purpura
*regis vincta canalibus.*¹³⁹⁰

Your head rises like Carmel; your hair is like draperies of
purple; a king is held captive in its tresses. (Cant 7:6) [433]

"Say to her, my daughter: 'Queen of Angels and of mankind, Mother of the King of Kings and of the Sovereign God, I revere you covered by the royal purple that you had given birth to and produced in this stable. I admire you attached by eyes, heart and spirit to these sacred canals, these adorable veins of your Child who gives his Blood.'¹³⁹¹ My daughter, listen to what She and Saint Joseph tell you as I do: Come, my¹³⁹² daughter, to be crowned by my Blood. Abase your spirit and body by adoring Me and all these mysteries and receive this adorable rain that will render you fruitful with grace. Later on, you will possess abundant glory. Dear spouse, receive the Blood that is as precious as it is loveable, as the crown of the kingdom of Love that I give you and that my Mother places upon your head:

*Egredimini et videte filiæ Sion.*¹³⁹³

Daughters of Jerusalem, come forth and look. (Cant 3:11a)

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¹³⁹⁰Add: *idem* || ¹³⁹¹Var. who gives his Blood to you that you receive with reverence || ¹³⁹²Var. my beloved || ¹³⁹³Add: Cant 3 ||

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See the Queen-wife of Solomon, whom his Mother has crowned
in die lætitiæ cordis ejus, on the day of the joy of his heart. (Cant 3:11d)

"This Virgin and her most virginal spouse, Saint Joseph, are delighted at your coming. They are consoled together with you, telling you that for eight days they endured extreme anguish, considering the knife to be used in circumcising Me in the Circumcision. Since I had the use of reason and knew about it with divine knowledge, I dreaded it Myself."

You told me many other marvels of your long-suffering love, holily favoring me. While praising your graces in me, You accepted me as your spouse of blood, declaring that You marvelously made me a princess of blood and that I had given You great pleasure as I followed your inspirations by giving your daughters and mine [434] a red scapular¹³⁹⁴ on entering religious life. It represents your Circumcision and bloody Cross. Upon it there is a Crown of Thorns that surrounds or encloses your holy Name that is the anointing of your Wounds.

I feel constrained to repeat the meaning of what your daughters wear because such is your pleasure. You told me that these loving symbols please You. That is the reason that the Church repeats the "*Gloria Patri, et Filio et Spiritui Sancto; Glory be to the Father and to the Son and to the Holy Spirit*" at the end of each Psalm. While You were speaking to me, O Word of the Father, about what was acceptable to You that I should say, your Spirit of Love¹³⁹⁵ breathed forth, and my heart distilled its blood through my eyes which became two pools flowing with loving compassion.

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¹³⁹⁴Var. when they entered religious life, the scapular || ¹³⁹⁵Var. telling me that the Church does well to repeat the *Gloria Patri*, etc., at the end of the Psalms. While You were speaking to me, O Word of the Father, about what was acceptable to You that I say, your loving Spirit ||

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You told me that You joined my tears, together with those of the Blessed Virgin, your Mother, and¹³⁹⁶ of St. Joseph, to your own. You added: "You are my mother. You have given Me new birth in the world. This scapular that your daughters, my spouses, receive and wear¹³⁹⁷ when they enter the novitiate is a simple symbol of my Circumcision. However, my beloved, admire divine guidance that caused you to delay until profession for conferring upon them the red mantle. It is to follow the orders She had received for my Birth and my Death. In the stable in Bethlehem, I had the red band.¹³⁹⁸ In Jerusalem and upon Calvary in regard to what was external, I was covered by a mantle through derision and by my own Blood through the cruelty of men. However, everything occurred according to the order of my Divine Father who loves mankind with the same love that I and the Holy Spirit do. This love was the motive or source and expression of all my sufferings.

"Sin is the reason and occasion for them. [435] By my death,¹³⁹⁹ love is proved to the utmost in the eyes of creatures who reflect upon my sufferings. However, this love is greater than death. Only the Divinity can know and comprehend it completely. It is immense; it is real. Death is but a deprivation, and sin a forfeiture. Love is essential, increated and subsistent. Love is God; love is goodness that is self-communicating.

"My daughter, love has drained my veins and emptied the Blood and Water that death left in my Body. Love, blinded by the things of time, clearly sees those of eternity. Without eyes, love imparts the right to the goal that is my Heart so as to make a fountain gush forth after my death and to cleanse, color and vivify my spouses (after their moral and civil death. As indicated by my own Blood, the soul belongs to the blood.) My soul adheres to theirs; my Blood covers all of them. This is symbolized by the mantle that they receive on the day of their profession, the day of their death to the world and their life in God through the Blood of my

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¹³⁹⁶Om. and || ¹³⁹⁷Var. your loving spouses wear and receive || ¹³⁹⁸Add: because of my Circumcision || ¹³⁹⁹Var. Cross ||

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Cross.¹⁴⁰⁰ In them, I make reparation to both heaven and earth. I crown you, my darling, with the Blood of my Circumcision. I invest you with the Blood of my Cross in confession and Communion. It is there that I nurture you. [436]

*Viens du Liban, viens de capite Amana, de vertice Sanir de Hermon, de cubilibus leonum, de montibus pardorum.*¹⁴⁰¹

Come from Lebanon, my bride, come from Lebanon, come! Descend from the top of Amana, from the top of Senir and Hermon, from the haunts of lions, from the leopards' mountains.
(Cant 4:8)

"Come from this mountain where the enemies of my name and glory have committed atrocities upon my¹⁴⁰² martyrs. Come, daughter full of faith and constancy! Receive the crown from my generous hands. It gives joy to my loving Heart to confer upon you this diadem, which is from¹⁴⁰³ my own substance. My Blood subsists in the divine support, remaining in and proceeding from my veins. It is the Blood of a God. My veins are veins of divine life and paths of salvation for you. Come by this Blood by which I come to you with great desire. My love is my price,¹⁴⁰⁴ and my loving movement is everywhere as God. As Man, I am wherever I please to be. Through Blood, the Pontiff ascends to the sanctuary.

"My daughter, accept your little Pontiff and your great God by the Blood that descends to you. It is I who, for love of you,¹⁴⁰⁵ have undergone Circumcision, just as in former times Sichem did for love of Dina,¹⁴⁰⁶ Jacob's daughter."

Alas, dear Spouse, this love makes You ill on the day of your flesh-cutting; but on the day of your spirit, it will cause You to die. I mean

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¹⁴⁰⁰Add: Col 7 || ¹⁴⁰¹Add: Cant 4 || ¹⁴⁰²Var. the || ¹⁴⁰³Om. from || ¹⁴⁰⁴Add: Heb 9 || ¹⁴⁰⁵It is I [...] of you || ¹⁴⁰⁶Add: Gen 34 ||

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to say on Holy Thursday and Good Friday when You are the age of the perfect Man, as You surrender to your enemy to enter into your friend who has indicated to us the trouble your spirit felt:

*Jesus turbatus est spiritu: disant Amen, amen dico vobis:
Quia unus ex vobis tradet me.*¹⁴⁰⁷

After saying this, Jesus grew deeply troubled. He went on to give this testimony: "I tell you solemnly, one of you will betray me." (Jn 13:21)

The Prince of Sichem was betrayed, a treason that caused his death.¹⁴⁰⁸ You will die, because the traitor Judas will deliver You to your enemies and your love to death, as You breathe forth your Spirit and bow your Sacred Head. You accepted this death to give me life. [437] I adore this Precious Blood that You offer on this day of your Circumcision while You were crying.¹⁴⁰⁹

"My daughter, this is the Blood that loudly and favorably¹⁴¹⁰ speaks to my Father on your behalf while I appear in this instance¹⁴¹¹ to be the mute Word." Dearest and loving Spouse, while the Virgin, your Blessed Mother, and Saint Joseph, her spouse, are enraptured with admiration and confer with one another regarding all that is stated about You, speak to my heart through your own. One only look from your eyes will imprint your love upon me. This condition of infancy gives me free access to kiss You lovingly and humbly.

Your silence indicates your love which is all heart. Ah, You are the God of my heart! In this stable, I have found Him who loves my soul. I will never leave Him.¹⁴¹² He is in my Mother's home in Bethlehem, the latter belonging to David, of whom the Virgin is a daughter. This House

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¹⁴⁰⁷Add: Jn 13 || ¹⁴⁰⁸Add: Jn 19 || ¹⁴⁰⁹Om. while crying || ¹⁴¹⁰Add: Heb 12 || ¹⁴¹¹Om. in this instance || ¹⁴¹²Add: Cant 13 ||

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of Bread belongs to her. There¹⁴¹³ She gave birth to the true Bread of Life. There She produced the fountain of David which is an open one. What Zacharias had predicted prophetically is fulfilled on this day:

*In die illa erit fons patens domui David in ablutionem peccatoris.
On that day there shall be open to the house of David a fountain
to purify from sin. (Zach 13:1)*

You are wounded; your Wound¹⁴¹⁴ is an opening from which flows the Blood that will wash away my sins. Your Name is a fountain of oil; your two eyes are two rivulets of the water of life. Your Mother has two breasts filled with an abundance of heavenly milk.¹⁴¹⁵ You have invited me to come. I am very happy to be here with You. If You wish, I will remain as long as You,¹⁴¹⁶ your Blessed Mother and Saint Joseph do, while marveling together with them over what I do not understand:

*Et erat pater ejus et mater mirantes.¹⁴¹⁷
The child's father and mother were marveling. (Lk 2:33a)*

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¹⁴¹³Om. There || ¹⁴¹⁴Om. your wound || ¹⁴¹⁵Add: Since || ¹⁴¹⁶Om. as You || ¹⁴¹⁷Add: Lk 2 ||

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¹⁴¹⁸ CHAPTER

After the Feast of Kings, You continued your favors to me, delighting in entertaining me at your Crib with your divine locutions. To understand them, it is not necessary to use the ears of the body. You showed me a ladder in the clouds composed of the clouds themselves in the form of those we see made of wood.¹⁴¹⁹ I marveled at the rungs that were so well-made and well-placed. This one came from the East and stopped in the South. Then it followed vessels consisting of clouds as was the ladder. The vessels were equipped in a marvelous way. They were propelled by a wind that was spirit and life. You told me that these were Angels armed on my behalf, bringing me divine favors from heaven and that this ladder represented You Yourself. The Kings had come from the Orient to see You and¹⁴²⁰ adore You. They brought You gold, myrrh and incense as mortal Man, as King of Kings and God of Gods upon whom all created things depend.

You told me many marvelous things which I cannot presently recall. I related them to Reverend Father Gibalin. You showed me a crystal tabernacle that was marvelously enclosed or cemented in gold. It opened at the top, not at the sides nor¹⁴²¹ at the bottom. You told me that the purpose of this tabernacle was to receive your Majesty, for You are a Sun. As I reflected upon and marveled at this tabernacle in which your Majesty wished to abide,¹⁴²² [439] You said to me: "My daughter, my spouse, it is you who are this tabernacle of crystal where I delight to enter, abide and¹⁴²³ manifest my lights through it. Tabernacles of wood, silver and gold are not as appropriate as this one is. Your soul, which is transparent, receives the Divine Spouse, who is a Sun that goes to its nuptial couch. Many souls are like wood, silver or gold. Like wood, they

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¹⁴¹⁸Var. **CHAPTER 88: The Incarnate Word arms his Angels for me, telling me that I am his crystal tabernacle and the great favors his [sic] gave me on the Feast of Saint Anthony, Saint Sebastian and Saint Matthias; the Holy Spirit led me into the desert** || ¹⁴¹⁹Add: as well built as those we see made of wood || ¹⁴²⁰Add: to || ¹⁴²¹Om. at the sides nor || ¹⁴²²Add: to abide there; my spirit was suspended || ¹⁴²³Add: there ||

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fructify; like silver, they reverberate; like¹⁴²⁴ gold they are tested; but, none of this is transparent. I am not thereby made known, because wood, silver and gold are opaque bodies through which light cannot pass. I have made you a crystal, but remember that you are as fragile as glass. You make Me known, because your simplicity renders you transparent. I reveal Myself through you like a mirror. I lovingly encase you in gold. Through your pen and your tongue, I resound like silver. Consider what is written in Proverbs, Chapter 10:

Argentum electum, lingua justi.

Like choice silver is the just man's tongue. (Prov 10:20)

"My love for you prompts Me to grant in you and in you alone all that I do through others. Through you, I wish to overcome my enemies. Through you, I wish to reign over kings; through you, I wish to command dominating spirits. My daughter, fear nothing. I will deliver you from all evil. I will straightway bend the hills of the world and the great ones of the day at my feet, along the path of my eternity. Thus, the declaration of Habacuc¹⁴²⁵ will be verified anew:

Incurvati sunt colles mundi, ab itineribus æternitatis ejus. [440]

The age-old hills bow low along his ancient ways. (Hab 3:6c)

"I want this tabernacle I have allowed you to see to be exposed to the world so that my light may be seen that will render it more beautiful than all the other tabernacles of Jacob. No one can hide from my luminous heat. If the obstinate do not succumb to my goodness, they will be exterminated by my justice. My daughter, I have come from the paternal bosom to the maternal bosom; a conqueror so as to conquer.

Et vide: et ecce equus albus, et qui sedebat super illum habebat

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¹⁴²⁴Var. others like silver, gold and wood fructify; they resound like || ¹⁴²⁵Add: Hab 3 ||

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*arcum, et data est ei corona.*¹⁴²⁶

"Come forward!" To my surprise, I saw a white horse; its rider had a bow, and he was given a crown. (Apoc 6:2)

"I am the horseman of whom the Apocalypse speaks, relating that one of the four animals told Saint John to come and see, declaring to him:

Veni et vide. Et ecce equus albus et qui sedebat super illum habebat arcum et data est ei corona.

Come and see! To my surprise, I saw a white horse, its rider had a bow, and he was given a crown. (Apoc 6:2)

"In my power, I have the bow of peace and war. I wear the crown. The bow of peace is meant¹⁴²⁷ to favor my friends, proclaiming a rain of graces for them. The bow of war is meant to appall and punish my enemies. If they are not converted, my all-powerful arm will destroy them and cast them forth into the abyss after death that is followed by hell.¹⁴²⁸

"Whoever spurns my Blood, which is the Blood of the Testament,¹⁴²⁹ will be grievously punished. My martyrs cry out to Me to avenge theirs that was shed through the cruelty of tyrants. Listen to what my secretary says of them:

Vidi subtus altare animas interfectorum propter verbum Dei, et propter testimonium, quod habebant, et clamabant voce magna, dicentes: Usquequo Domine, (sanctus, et verus) non iudicas, et non vindicas sanguinem nostrum de iis, qui habitant in terra? Et datae sunt illis singulae stolae albæ: et dictum est illis ut requiscerent adhuc tempus modicum. [441]

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¹⁴²⁶Add: Ap 6 || ¹⁴²⁷Add: for me || ¹⁴²⁸Om. that is followed by hell || ¹⁴²⁹Add: This notebook is meant to complete from **Chapter 90** to the end so that I may have the entire copy. The other notebook ends at this point. ||

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I saw under the altar the spirits of those who had been martyred because of the witness they bore to the word of God. They cried out at the top of their voices: "How long will it be, O Master, holy and true, before you judge our cause and avenge our blood among the inhabitants of the earth?" Each of the martyrs was given a long white robe, and they were told to be patient a little while longer. (Apoc 6:9b-11c)

"My daughter, wait a little while longer, and I will be victorious in you. Receive my Blood in this tabernacle that you have seen, which is a chosen vessel for this. Be enriched by my Blood. You have seen how I have placed you like a crystal vase upon the altar in order to receive it. In this Blood, you will wash and whiten your robe. Your soul will find therein its delightful bath." The words You spoke to me were efficacious. In spirit, I saw myself purified,¹⁴³⁰ adorned and enriched by your purity, beauty and riches. I understood, to the extent that it pleased You to allow me to know, that You contain all the treasures of knowledge and wisdom and that You are full of grace, glory and divinity. That is why I adore You, prostrating myself in humble spirit at your feet together with all the Angels, the four animals and the twenty-four elders, offering You all that You have given me, and saying:

*Dignus est Agnus, qui occisus est, accipere virtutem, et divinitatem, et sapientiam, et fortitudinem, et honorem, et gloriam, et benedictionem.*¹⁴³¹

Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor and glory and praise! (Apoc 5:12)

On the Feast of Saint Anthony and Saint Sebastian, You granted me great favors. Anthony means *flower*; You are a flowering Spouse to me. On the Feast of St. Sebastian,¹⁴³² You were a loving arrow for me

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¹⁴³⁰Add: Om. purified || ¹⁴³¹Add: Apoc 5 || ¹⁴³²Om. You gave [...] of St. Sebastian ||

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that delightfully transpierced me. [442] On the Feast of Saint Matthias, You allowed me to share in the lot of the saints by your illuminations; for example, how St. Matthias made up by his fidelity for the treason of Judas. I wanted to make up in me what was lacking to your Passion. Dear Spouse, discover in my soul the return of love that those belonging to You have refused to give You. This is my desire:

*Secundum dispensationem Dei, quæ data est mihi in vos, ut impleam verbum Dei.*¹⁴³³

Through the commission God gave me to preach among you his word in its fullness. (Col 1:25b)

If possible, I want to influence the obstinacy of those who ignore your love, and let them know¹⁴³⁴ how passionately (if I may be allowed to state it thus) You desire their salvation so that they may not receive your graces in vain.¹⁴³⁵ You want them to profit by your Divine Word, to acknowledge the riches of your love¹⁴³⁶ and your glory¹⁴³⁷ together with all the saints.

Dearest Love, pardon my outpourings;¹⁴³⁸ they but imitate your own. Why do You exceed all our wrong-doing by your favors? Upon seeing You come to us from the paternal bosom, the bride speaks of You thus:

*Ecce iste venit saliens in montibus, transiliens colles.*¹⁴³⁹

Hark! my lover—here he comes springing across the mountains, leaping across the hills. (Cant 2:8)

Emerging from the paternal breast and mind, come to us, passing over the Angels. I perceive You in this Sacrament of Love and Glory,

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¹⁴³³Add: Col 1 || ¹⁴³⁴Add: tell them || ¹⁴³⁵Add: and || ¹⁴³⁶Om. of your love || ¹⁴³⁷Add: as the Apostle states: "the length, breadth, height and depth of your charity" || ¹⁴³⁸Add: and please allow me to tell you that || ¹⁴³⁹Add: Cant 2 ||

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looking at me through the windows of your Wounds and, if I may make so bold as to state, through the lattice-work of your sacred pores through which You expand and communicate Yourself to me. You multiply your luminous rays, producing channels of these loving pores that pour forth adorable streams. You seem to want to exit through these pores like a passionate Lover whose love motivates and causes Him to be in ecstasy. [443]

You chose to give your life through your Blood as a sign of your love which is stronger than death. What am I saying? I try to finish and to save myself from the flood of the rivers of your knowledge, and I find myself engulfed anew by the torrents of your Blood. If love did not sail blissfully along these rivulets, I would say to You:

Libera me de sanguinibus Deus, Deus salutis meæ.

Free me from blood guilt, O God, my saving God. (Ps 50:16a)

Since You wish to cleanse and nurture me therein, and, after my death, bury me there, I wish to live and die upon this inflamed sea and there chant the triumph of your love. Should I set in at a port upon earth, it would be to proclaim to those living there that, through the Blood of your Cross, You have satisfied heaven and that by this same Blood, You wish to pacify earth. Mankind should no longer continue to despise this Precious Blood which is the price of their redemption. They must not continue to allow themselves to be chained by the bonds of sin from which your Blood has delivered them. It is up to them to live in the liberty You have acquired for them wherein your Spirit will motivate, guide and elevate them from light to light until they are completely transformed into the light of this Spirit of Love. Wherever love abides, there is no affliction, or, if there is, it is tempered. [444]

This all-kind Spirit wished to lead me into the desert together with You, my Divine Spouse, telling me that I should keep You company there and that You would speak to my heart. You did this with so many delights that I would never have wished to leave this wonderful solitude. Just as

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your Beloved Disciple was divinely instructed about your mysteries,¹⁴⁴⁰ You chose to teach them to me, and I to learn them. However, this delight of the hidden, solitary life was wrested from me when His Eminence arrived during Lent and suddenly ordered me to record my *Autobiography* and to do so by the light of your graces. Dearest Love, You well know how mortifying this order was for me and what an effort it was for me to overcome my repugnance. If the Holy Spirit who had led me into the desert had not taken me by the hand and, with his¹⁴⁴¹ customary favors, helped me recall the graces that the Father, You and He had given me and had He not elevated me to the source of divine lights in the Sacred Archives where I have seen the originals of the extracts communicated to me, I could not possibly have written anything with order or continuity. This¹⁴⁴² Spirit assisted me in doing so. During this important work, the Spirit constantly helped me, prompting me to follow the paths along which He led me. [445]¹⁴⁴³ During the time I was writing, I made no other prayer than apply my attention to what I was writing, except for the way You taught me to hear Mass and make my preparation for Holy Communion like a beggar.

After awakening, I first adored and thanked your Majesty. Then I prayed:¹⁴⁴⁴

1. To the holy Patriarchs to give me their faith with which to approach the Sacrament which is the mystery of faith;
2. To the holy Prophets to give me their hope which was not confounded, for You have verified and fulfilled¹⁴⁴⁵ their prophecies;
3. I prayed¹⁴⁴⁶ to the holy Apostles. I asked for charity which they

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¹⁴⁴⁰Add: *en patricos* (sic) || ¹⁴⁴¹Om. his || ¹⁴⁴²Add: Holy || ¹⁴⁴³Add: **CHAPTER 89: My Divine Love taught me how to receive Communion and attend Holy Mass, telling me that there are a number of different kinds of death and that I should converse with the Three Persons of the Most Blessed Trinity during the twenty-four hours day and night** || ¹⁴⁴⁴Om. the numbers || ¹⁴⁴⁵Var. fulfilled and verified || ¹⁴⁴⁶Om. I prayed ||

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- have received and drawn from You and your Spirit, who is both fire and charity;
4. To the holy Martyrs for constancy, dying for the proclamation of your Name, thereby sealing their faith by their blood;
 5. To the holy Doctors for the understanding of your holy mysteries;
 6. To the holy Confessors, for piety and devotion;
 7. To the holy Anchorites for the gift of tears of loving contrition, union with and adherence to your love which makes the soul one same spirit with You;
 8. To the holy Virgins, both men and women, for purity to receive You virginally, You who are the Wine that engenders virgins and the Crown of virgins;
 9. To the holy Widows and Widowers for perseverance in your service and love; [446]
 10. To the holy Married People for patience to receive You, You who had resolved to bear patiently the affronts and scorn that all sinners offer You¹⁴⁴⁷ until the end of [time] [sic];
 11. The Holy Innocents for the interior and exterior innocence with which to approach You who are impeccable by nature. You say that the innocent and upright of heart adhere to You and are united to You by love;
 12. To the holy Angels for humility which they practice with profound abasement before your adorable Sacrament;
 13. To the¹⁴⁴⁸ Archangels for purity with which to approach You, the God of purity, as friends of your most pure Majesty;
 14. To the¹⁴⁴⁹ Principalities for nobility and generosity of heart to be united to You, the King of Kings and¹⁴⁵⁰ Lord of Lords;
 15. To the Powers for power against my enemies, arming me with weapons of light to approach You, the Lord of Armies;

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¹⁴⁴⁷Var. offer You until the end of time || ¹⁴⁴⁸Add: holy || ¹⁴⁴⁹Add: holy || ¹⁴⁵⁰Om. and ||

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16. To the Virtues for the appropriate adornment for a royal spouse
to be admitted to the place of the Virtues. It is You who
are the King of glory; [448] 447
To the Dominations for control over my passions to receive
You whom these Dominations adore with respect;
To the¹⁴⁵¹ Thrones for peace and tranquillity to be the throne
of your serene Majesty;
To the Cherubim for wisdom and knowledge to know and
adore your splendors with humble understanding of your
will;
To the Seraphim for ardent love so as to lodge You within my
heart; You, Lord, who have come to bring us your divine
fire so that it may burn within hearts,¹⁴⁵² making of us
perfect holocausts;

I pray to my good Angel to accompany me in all these devotions
and to lead me to the Blessed Virgin, your¹⁴⁵³ Mother, asking her for all
that I need to have You abide within me and to transform me into You;

To your¹⁴⁵⁴ Humanity for gentleness and benevolence;
To the Divine Holy Spirit for power from On High;
To You, Divine Word, for divine wisdom to converse with
You;
To the Divine Father for divine power to remain with You
as You wish in his¹⁴⁵⁵ paternal bosom.

I make my thanksgiving and return or descend¹⁴⁵⁶ from there by
the same paths that I am elevated. I pray You to redouble the glory of the
Church Triumphant, to multiply the grace of the Church Militant and to
deliver from their pain those in the Church Suffering. [448] I pray to You

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¹⁴⁵¹Add: holy || ¹⁴⁵²Add: on earth so that it may burn within hearts || ¹⁴⁵³Add: worthy || ¹⁴⁵⁴Add:
Sacred || ¹⁴⁵⁵Var. as You wish in your paternal bosom || ¹⁴⁵⁶Var. by descending ||

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for the Pope, for the King and for the union of Christian Princes, the conversion of heretics and pagans and to place all souls in your sheepfold, most holy and most unique Shepherd.

¹⁴⁵⁷O my most Divine Master, You told me one day that You wished to teach me the way I would please You by¹⁴⁵⁸ assisting at Holy Mass.

First, at the *Introit* of the Mass, I should reflect upon myself without either subsistent or existent being, at the center of my nothingness;

At the *Epistle*, I was to remember that I receive being and existence from your goodness;

At the *Gospel*, baptism that is the blessing and regeneration that makes me a daughter of our Heavenly Father by adoption, capable of receiving the Sacraments and instruction in matters pertaining to the Catholic, Apostolic and Roman religion;¹⁴⁵⁹

At the *Credo*, I should make profession of the same Catholic faith, conforming myself in everything to the sentiments of the Church;

At the *Preface*, I must dispose myself to die for your Name and for the proclamation of the truths in which I believe;

At the *Consecration*, I should become like a host that is to be sacrificed¹⁴⁶⁰ like the bread and wine. With love, I was to receive in my body, blood, and soul these divine and all-powerful words that the priest pronounces over the Species, desiring to be transubstantiated into You to the fullest extent possible, dying to myself through the death of love that You esteem so highly. [449]

You told me that there are various kinds of death:

The first is the death of sin, invented by the devil;¹⁴⁶¹

The second,¹⁴⁶² physical and natural death which is a punishment

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¹⁴⁵⁷Françoise left a blank space here || ¹⁴⁵⁸Var. You would be pleased by my || ¹⁴⁵⁹Add: and faith ||

¹⁴⁶⁰Add: and be destroyed || ¹⁴⁶¹Add: Wis 2 || ¹⁴⁶²Om. the second ||

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for sin;

The third,¹⁴⁶³ the death of the just that Balaam desired after having seen the multitude of the children of Jacob;

The fourth, the death of the saints that David considered to be precious;

The fifth, that¹⁴⁶⁴ of the Angels which is an adherence to your decrees¹⁴⁶⁵ and a continual desire to honor the abasement or exinanition (self-emptying) that You made of Yourself, assuming our mortal nature so as to die thereby;¹⁴⁶⁶

The sixth is¹⁴⁶⁷ the death that Divine Love invented on the eve of the Last Supper,¹⁴⁶⁸ a death that is divine, because, by the force and power of divine words,¹⁴⁶⁹ it substitutes a Living God,¹⁴⁷⁰ a glorious Man¹⁴⁷¹ by destroying the substance of bread and wine. This death is marvelous;¹⁴⁷² it produces the life of the soul and the resurrection of the body.¹⁴⁷³

You told me that You want me continually to die of this love¹⁴⁷⁴ in this Sacrifice of Love that is constantly being offered in some part of the world,¹⁴⁷⁵ especially at the moment when I see, know or hear the priest consecrating the bread and wine. Later, You told me that I was to be shrouded in your Blood when the priest places the particle of the host in the chalice, saying:

Pax Domini sit semper vobiscum.

The peace of the Lord be always with you. [450]

You told me that, for your glory, at the priest's *Communion*, I should rise by a new life through the power of this living, life-giving Bread as You rose for the glory of your Father. Being risen, I should look for heavenly, divine things, proclaiming your marvels to the world by

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¹⁴⁶³Add: Num 23 || ¹⁴⁶⁴Var. the death || ¹⁴⁶⁵Add: Ps 115 || ¹⁴⁶⁶Add: Dan 7 || ¹⁴⁶⁷Om. is || ¹⁴⁶⁸Add: Jn || ¹⁴⁶⁹Add: Mt 14 || ¹⁴⁷⁰Add: Mk 14 || ¹⁴⁷¹Add: Lk 22 || ¹⁴⁷²Add: Cor 11 || ¹⁴⁷³Add: whoever loses his life in this death finds it in eternal life || ¹⁴⁷⁴Var. this death || ¹⁴⁷⁵Om. of the world ||

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continual desires for your glory and the salvation of souls. Thus, I would verify in myself what your Apostle declared:

*Vivo autem, jam non ego: vivit vero in me Christus.
The life I live now is not my own; Chrsi is living in me.
(Gal 2:20b)*

¹⁴⁷⁶Because of the frequent visits of the Prophet Eliseus, the Sulamitess said to her husband:

Animadverto quod vir Dei sanctus est iste, qui transit per nos frequenter. Faciamus ergo ei coenaculum parvum, et ponamus ei in eo lectulum, ut mensam, et sellam, et candelabrum, ut cum venerit ad nos, maneat ibi.

I know that he is a holy man of God. Since he visits us often, let us arrange a little room on the roof and furnish it for him with a bed, table, chair and lamp, so that when he comes to us he can stay there. (2 K 4:9)

Dearest Love, since your Most August Trinity favors me by its almost continual presence, how can I possibly acknowledge these inexpressible graces that your Three Divine Persons give me. Inclining to my desire, You showed¹⁴⁷⁷ me how I would be maintained by the favors of your most adorable Society and Divine Trinity, dividing the day and night into three parts, each consisting of eight hours.¹⁴⁷⁸ You told me that in the evening, at about eight o'clock, I was to adore the Person of the Father in spirit and in truth, praying Him to allow me to converse with Him until four o'clock in the morning. I was to contemplate this Divine Father in the hiding-place of his glory, in his own personal obscurity:

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¹⁴⁷⁶Add: **CHAPTER 90:** My Divine Love was pleased to teach me how I should adore and converse with the Three Divine Persons of the Most Blessed Trinity, the Blessed Virgin and all the blessed heavenly citizens during the twenty-four hours, day and night || ¹⁴⁷⁷Var. taught || ¹⁴⁷⁸Var. during the night and day, dividing the 24 hours into three parts ||

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Sicut tenebræ ejus, ita et lumen ejus.

Darkness itself is not dark, and night shines as the day.

(Ps 138:12)

He is immortal and invisible to bodily eyes, declaring:

Et nox illuminatio mea in deliciis meis. Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur.

Night shall be my light. For you darkness itself is not dark, and night shines as the day. [Darkness and light are the same.]

(Ps 138:11-12)

I should entreat Him to renew within me what occurred on the night that his powerful Right Hand delivered the Hebrews from the captivity of Pharaoh, having them pass dryshod through the Red Sea:

Cum enim quietum silentium contineret omnia, et nox in suo cursu medium iter haberet, [451] omnipotens sermo tuus de cælo a regalibus sedibus, durus debellator in mediam exterminii terram prosilivit.

For when peaceful stillness compassed everything and the night in its swift course was half spent, Your all-powerful word from heaven's royal throne bounded, a fierce warrior, into the doomed land. (Wis 18:14-15)

I prayed to this omnipotent Father to be pleased to show the power of his Word by destroying all the nocturnal spirits, overcoming the world and everything that retained me in the captivity of my enemies, allowing you¹⁴⁷⁹ to pass through the Red Sea of passions with dry feet. I prayed that He would display his adorable power in You and begged the Blessed Virgin, eldest Daughter of this Divine Father,¹⁴⁸⁰ to make reparation for

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¹⁴⁷⁹Var. me (person change thereafter) || ¹⁴⁸⁰Var. Heavenly Father ||

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my helplessness near his paternity and to command the three choirs of Angels to adore Him for me together with the multitudes of saints. "From four o'clock in the morning until noon, in spirit and in truth you are to adore the Second Person who descends like a heavenly, divine Manna upon the altars where He is consecrated from four o'clock. Fly throughout the world where Masses are offered; marvel at the love that makes reproductions of my Body, my Blood,¹⁴⁸¹ my Soul that are inseparable from my Person that divinely supports them through the hypostatic union. Through concomitance and following of necessity, the Father and the Holy Spirit accompany Me upon these altars.

"My daughter, lovingly contemplate your Divine Orient who emanates from the bosom of the Most High to visit mankind through the choice made from the very breast of divine mercy and who comes to illuminate them because I am the Son of Justice. I deliver them from eternal death, setting their affections in the way of peace. Thus, say:

Benedictus Dominus Deus Israel, quia visitavit, et fecit redemptionem plebis suae.

Blessed be the Lord the God of Israel because he has visited and ransomed his people. (Lk 1:68)

"Awake early in the great morning to gather and be nourished with this divine Manna, preceded by the forestalling grace of my loving favor towards you and enveloped by subsequent, concomitant and justifying grace. Make your humble thanksgiving; offer Me in gratitude to my Eternal Father.¹⁴⁸² I contain all graces, for I am substantial grace. As my Apostle declares: [452] The grace of God, who tasted death for all, gives you my life so that you may live in Me as I live in my Father before the creation of the world. Pray to the Blessed Virgin, my august Mother, to make up for whatever you do not know by means of the knowledge with

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¹⁴⁸¹Add: and || ¹⁴⁸²Var. offer Me to my Eternal Father in thanksgiving ||

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which she is replete and that it may please her to command the other three angelic choirs, together with all the saints, to supply what you lack, for She is Queen over all.

"At noon,¹⁴⁸³ adore the Third Person who is the Holy Spirit produced by the Father and Me. He is our Love held in common, our pure flame, the expression of our most unique will, our divine spiration, our kiss, our well-being, the divine production stemming from our divine fecundity. He is the immense circle of our total divinity who arrests all our immense plenitude from within. He produces nothing within the Trinity, because everything is divinely, augustly and eminently¹⁴⁸⁴ produced in Him. He wishes to produce a thousand favors within you. He is the zephyr that caresses you lovingly, that the bride requests with so much desire so as to cast out the chill of the North Wind, declaring:

Surge, Aquilo, [453] et veni Auster, perfla hortum meum, et fluant aromata illius.

Arise, north wind! Come, south wind! blow upon my garden that its perfumes may spread abroad. (Cant 4:16)

"Pray ardently¹⁴⁸⁵ that He may cast forth from you all coldness, that He may inflame your heart with living fire and make of you a sweet odor in the presence of our Trinity; of the Virgin, my Mother; of the Angels and of mankind. Also, may He gently, powerfully and faithfully prompt you to follow his divine inspirations as did the mysterious animals that the Prophet Ezechiel saw that were moved by the spirit of life that impelled and actuated them according to his vehemence despite the fact that they were filled with eyes. Each animal possessed four faces and four wings with hands and feet on their wings. This is meant to show you that the Spirit impells, enlightens, and elevates you. He wants you to proceed

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¹⁴⁸³Var. From noon until eight o'clock in the evening || ¹⁴⁸⁴Var. holily, augustly || ¹⁴⁸⁵Add: to this Holy Spirit ||

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and to cooperate freely with his divine promptings through love and by deed so that you may experience the declaration of the Apostle:

Ubi autem Spiritus Domini: ibi libertas.

Where the Spirit of the Lord is, there is freedom. (2 Cor 3:17b)

"It is the holy freedom of children whom the Spirit motivates through love and not constraint:

*Quicumque enim spiritu Dei aguntur, ii sunt filii Dei. Ipse enim Spiritus testimonium reddit.*¹⁴⁸⁶

All who are led by the Spirit of God are sons of God, [...] The Spirit himself gives testimony. (Rom 8:14, 16)

"The Holy Spirit will personally witness to your spirit that you are a daughter of the Father, spouse of the Son and temple of this Spirit of Love. He has told you that He was your nurse with greater blessings of sweetness than for Ephraim:

*Et ego quasi nutricius Ephraim, portabam eos in brachiis meis: et nescierunt quod curarem eos.*¹⁴⁸⁷ [454]

Yet it was I who taught Ephraim to walk, who took them in my arms. I drew them with human cords. (Hos 1:3-4a)

"Ephraim lived in the shadows; he depended on symbols; while you, you are in the light. You are not unaware that this Spirit heals you of your infirmities and that He nurtures you with the milk of charity. Likewise, He sustains you, because He is your love. You certainly want Him to be your energy, this energy of midday that gives you repose by pasturing you in this luminous park of the faithful breast of the Father of Lights who engenders Me:

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¹⁴⁸⁶Add: Rom 8 || ¹⁴⁸⁷Add: Hos 11 ||

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In splendoribus sanctorum.

In the day of your holy splendor. (Ps 109:3b)

"Pray to my most worthy Mother, singular Spouse of the Holy Spirit, to command the other three choirs of Angels and all the saints to assist you. My daughter, behold the day that the¹⁴⁸⁸ Trinity made in you. Rejoice with Them, for They desire this to be so and exclaims to you:

O altitudo divitiarum sapientiæ, et scientiæ Dei: quam incomprehensibilia sunt iudicia eius, et investigabiles viæ ejus! Quis enim cognovit sensus Domini? Aut quis consiliarius ejus fuit? Aut quis prior dedit illi, et retribuetur ei? Quoniam ex ipso, et per ipsum, et in ipso sunt omnia: ipsi gloria in sæcula.

How deep are the riches and the wisdom and the knowledge of God! How inscrutable his judgments, how unsearchable his ways! For "who has known the mind of the Lord? Or who has been his counselor? Who has given him anything so as to deserve return?" For from him and through him all things are. To him be glory forever." (Rom 11:33-36)

From You, O Father; through You, O Son; and in You, Holy Spirit are all the graces I have received. To You, Most August Trinity, may they all be restored so as to glorify You for all eternity in your adorable lights:

Lustrans universa in circuitu pergit spiritus, et in circulos suos revertitur.¹⁴⁸⁹ Omnia flumina intrant in mare, et mare non redundat.

The wind turns again and again, resuming its rounds. All rivers go to the sea, yet never does the sea become full.

(Eccles 1:6b-7a)

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¹⁴⁸⁸Add: August || ¹⁴⁸⁹Add: Eccl 1 ||

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Ocean of Goodness, all these favors have come to me from You:

Unde exeunt flumina, revertuntur ut iterum fluant.

To the place where they go, the rivers keep on going.

(Eccles 1:7b)

¹⁴⁹⁰Please continue, Most August Trinity, the outpouring of your graces upon me. May heaven, earth and sea and all contained therein thank and bless You for me.¹⁴⁹¹

I commenced this narration in You, who are my Source. I proceeded in You, who are my milieu. In You, who are my infinite expression and end, I have completed this inventory of your graces by order of my most Eminent Prelate, [455] whom You honored¹⁴⁹² with the title of the cardinalate, Cardinal of your Most August and Blessed Trinity. From the See of your greatness,¹⁴⁹³ bless him with the benedictions of nature, grace and glory, as well as all the sheep over whom You have made him the Shepherd. Amen.

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¹⁴⁹⁰Add: **CHAPTER 91** || ¹⁴⁹¹Add: and || ¹⁴⁹²Var. elevated || ¹⁴⁹³Var. blessed are You for the graces You gave His Eminence. Increase them ||

APPENDIX

¹⁴⁹⁴ CHAPTER 42 p. 134

The Incarnate Word appeared to me in a purple mantle and then dressed in a white robe; how his Institute was revealed to Sister Catherine Fleurin; the assault that the entire Trinity and all the saints made to have me promise to leave my father's house in order to commence the foundation.

After your Majesty had revealed your plans to me, You still allowed me to enjoy the sweetness of my solitude in my father's house for five more years. On January 15, 1625, while I was assisting at Mass offered by Rev. Father Coton in the small College chapel in Roanne, You elevated my spirit by a sublime suspension. Meanwhile, You appeared to me in a purple mantle that was worn and almost faded, symbolizing for me the one You were given in derision while You were told: "We salute You, King of the Jews." You made your tabernacle in my soul and your throne in my heart. When I inquired about the meaning of all this, You had me understand that You want the daughters of your Order to wear the red mantle to honor You thereby. I said to You: "Lord, people will laugh at me! How could I propose this to them?" "My daughter, did I not receive it in derision and mockery by those who should have honored Me? My spouses must [135] imitate Me and cherish all my humiliations and sufferings. I address these words of my Apostle to all of you: p. 134

Induimini Dominum Jesum Christum et hunc crucifixum.

Put on the Lord Jesus Christ (Rom 13:14) and him crucified.

(1 Cor 1:23a)

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¹⁴⁹⁴ Françoise did not copy this chapter, since it was repeated. However, because both are Jeanne's autographic work, we have included this one here in the Appendix.

Dear Spouse, give us the grace to be completely invested with You Crucified to save us. In this life, let us know that your crucified Love regarded all perishable things as mud so as to acquire for us the eminent knowledge of your Cross. Several months later, You appeared to me in a white robe, letting me hear: "It is I, my daughter, I who am the white and red Spouse chosen from among all. These are the colors that I want to give the daughters of my Order."

The first or second week after Easter of this year, Sister Catherine Fleurin of Roanne visited me to tell me that she had seen a painting carried by four Angels upon which was written your Name and that they had told her that I was concealing a plan that was for your glory. I was astounded by this statement, knowing that she had no earthly way of knowing it. I found this daughter to be very unrefined, the Ursulines having sent her home in the eleventh month of her novitiate. You told me: "My daughter, are you not aware that I do not judge according to man's idea or estimation? Do you not remember what is written about the stone that the builders rejected?" I suggested to her that she pray to You for this project so that your power might be shown forth in our weakness. [136]

On the Sunday during the Octave of Corpus Christi in the same year 1625, when You were in exposition in the chapel of the Penitents, which is near my father's house and my room, I was able to hear Mass. My mother told me to invite Sister Catherine Fleurin to have dinner with us, because she lived too far from this chapel to return home to her mother's for dinner and then be on time for the procession. I knew very well that my dear mother wanted me to invite this young woman because I held her in high regard. When I was leaving the chapel, I approached her to invite her, but was surprised to find her enraptured. I waited until she came to from this rapture and was able to speak to me. Then she told me: "Our Lord said to tell you that the time has come in which He wants to establish his Order, and you should tell Father Coton so." I did not show that I was impressed by what she was telling me. Nevertheless, I later resolved to tell Father Coton this in writing, planning not to hurry no matter what she might tell me.

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While I was at prayer one day during the Octave, You allowed me to see a park filled with sheep, but in which there was neither a door nor a shepherd. You invited me to take care of them and to guide them. You also showed me some large crowns like those used for crowning altars, indicating that the altars were meant to be used for feeding these sheep and sacrificing them there with You. You were their Shepherd and their Food, Sacrificer and Sacrifice, and You would be everything to me. However, none of these visions prompted me resolve to leave my father's house so soon. Your Majesty, who has never forced my spirit through rigor but has always [137] treated it with persuasion and gentleness, kept encouraging this fine young woman. Before leaving Vespers in the parish church on the Feast of St. Claude, Archbishop of Besançon, she told me that You wanted me to leave my father's house promptly to commence the Congregation.

Such haste did not concur with my opinion of this young woman whom I did not regard capable of teaching the young. In a bantering tone, I told her: "You commence what you are telling me to do!" Your Spirit, who chooses the simple, gave her confidence in her power and prompted her to tell me emphatically: "Yes, yes! With God I can do so, but you are resisting the Holy Spirit!" I did not care to make it known that your Spirit had spoken to me through her, because I was interiorly confused when she told me that I was resisting Him. Kneeling in the Rosary chapel, she added: "I am going to pray to Our Lady." I approached the steps of the main altar to pray to your Majesty and ask what You wanted me to do. What loving gentleness You needed to persuade me that the time had come!

You had all your saints invite me to undertake this project. They witnessed to me the great desire that they all had for this foundation. They said that this was to be the abridgement and memorial of your marvels and that the Divine Father, whose Name You revealed while You were passible upon earth, wanted to glorify You through this Institute now that You are impassible. I could not possibly express the satisfaction and the part your Mother took in all this, but, O marvelous stratagem of Divine

Love, the entire Trinity that fills all things since It is everywhere, descended, if I may so speak, to invest me [138] ineffably. It enveloped and enraptured me, surrounding me with a wonderful light, a marvelous circumlocution from which, invested by these luminous rays, I could neither escape nor should do so.

I heard: "You will not leave this church or place until, vanquished and persuaded by Sovereign Love, you have promised to do your utmost to establish this holy Order." I said that I promised your Majesty to leave my father's house just as soon as Rev. Father Jacquinot permitted me to do so after I had consulted him on the matter by letter. When I had promised, You raised the siege, and, although I was the conquered one, You promised me victory, despite the fact that I did not deserve it at all. Could anyone possibly discover any other goodness comparable to this!

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When I consented, your Majesty, accompanied by the entire celestial court, seemed to descend to my room. I heard these words:

Consolamini, consolamini, popule meus.

Comfort, give comfort to my people. (Is 40:1a)

It was a consolation that intensified the rejoicing of all these blessed courtiers who congratulated me for your great love for me and your choice of a simple young woman to extend your glory on earth. These jubilations and praises embarrassed me. You impressed me with such a profound knowledge of my nothingness, that I cannot express it. Thus, I use the [139] reply of your Blessed Mother by saying:

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Ecce ancilla Domini, fiat mihi secundum verbum tuum.

Behold the handmaid of the Lord. Be it done to me according to your word. (Lk 1:38)

I told my confessor all that happened, as well as Rev. Father Joseph de la Royauté who had come to Roanne to be rector at the College. They were very glad, but were displeased only by having to await the consent of Rev. Father Jacquinot who they thought had already returned to the province of Toulouse, since the journey he had planned to make to England had terminated in Paris from which he said he had been told to depart. The cancellation of his journey was the means You used to help the beginning of this Congregation. Because this priest desired to see me, instead of passing through Belom, he traveled through Roanne where he was least expected. This astonished my confessor to whom I had said the day before: "Father, I cannot believe that Rev. Father Jacquinot has forgotten me nor that his zeal for me allowed him to return by another route!"

On June 21st, upon returning from the church of this College, Sister Catherine Fleurin desired to accompany me to my father's house. Referring to this project, I said to her: "We have to wait to find out where Rev. Father Provincial of Toulouse is." On the same road we were traversing as I was saying this, we saw two Jesuits on horseback. One was the said priest who raised his [140] hat in greeting to us, looking straight at my eyes, as he told me the next day. However, he did not recognize me nor I him. I told this young girl: "This priest must be someone in authority in the Society." My failure to recognize him was not due to faulty vision, because mine was very good, but from the fact that at this time when I spoke to the priests often I did not look directly at them. This does not mean I kept my eyes on the ground, for I was not like those devout persons who close their eyes and whose spirit wanders astray. Thus, I used no artifice in my bearing. Your majestically gentle presence personally stabilized me. The ray of light over my head at the beginning made me circumspect in everything, producing in me the modesty about which St. Paul spoke to the Philippians when he exhorted them to rejoice in You:

Gaudete in Domino semper: iterum dico gaudete. Modestia vestra nota sit omnibus hominibus: Dominus prope est.

Rejoice in the Lord always! I say it again. Rejoice! Everyone should see how unselfish you are. The Lord is near. (Phil 4:5)

This unselfishness is a fruit of your Holy Spirit whose soft breeze I felt. I heard:

Spiritus ubi vult sperat,

The Spirit breathes where he wills. (Jn 3:8) or

Providebam Dominum in conspectu meo semper: quoniam a dextris est mihi ne commovear.

I have set the Lord ever before me, with him at my right hand I shall not be disturbed. (Acts 2:25)

On the following day, which was Sunday, June 22nd, I reported to the priests what your Majesty had told me and what had been said to me by others. This priest was reluctant to allow me to leave my father's house, having such little proof for a project that was so august. Perhaps his fear was due to my lack of temporal assistance and the acceptance of two young woman to accompany me. One of them possessed absolutely nothing and the other only twenty crowns [141] this first year and nothing afterwards. He saw me deprived of the support of important people. Besides this, he was advised to have more prudence than I, for I was being prompted to begin something novel which could not succeed. I was merely using the great reputation I had acquired, and perhaps I would be overwhelmed by the embarrassment I would experience from this, and that I would set aside devotion and other practices of piety. What I was undertaking to do might be presumption.

Human respect was suggesting all these considerations to him which he did not share with me, but I heard: "My daughter, I cannot see how this can be done; this will not succeed." At these words, I said nothing, submitting my judgment to his. He promptly inquired what I felt

in my soul. Your Majesty present therein said to me: "Tell him that this will be done, that he will feel my goodness. Place your heart in my power." Several times, You repeated the text of the Prophet-King to me and those of his son Solomon:

Ponite corda vestra in virtute eius: et distribuite domos eius, ut enarretis in progenie altera. Sentite de Domino in bonitate, et in simplicitate cordis quærite illum: apparet autem eis, qui fidem habent in illum.

Think of the Lord in goodness, and seek him in integrity of heart; Because he is found by those who test him not, and he manifests himself to those who do not disbelieve him. (Wis 1:1b)

Upon noting that my indifference did not at all affect my faith in what I had heard from You, because I could say *Dominus est, It is the Lord*, the priest said to me: "Listen, my daughter. I will allow you to commence just as soon as possible. Trust in Him who loves you so dearly."

It seemed that your Majesty was waiting only for this to fill me to overflowing with delight. When I returned in the afternoon to see this priest, the sacristan opened the church wherein I entered while he went to summon the priest. As soon as I had knelt down, You caressed me holily, allowing me to see a Crown of Thorns, encircling your Sacred Name and containing a flaming heart. You told me to have *Jesus Amor Meus* placed there and that the daughters of your Order should bear You upon their scapular in front of their breast to terminate the just complaint You had made while on earth:

Vulpes foveas habent, et volucres cæli nidos: filius autem hominis non habet ubi caput reclinet.

The foxes have dens, and the birds of the air have nests; but the Son of Man has nowhere to lay his head. Mt 8:20

"I will trustingly repose upon their hearts, if they love Me alone. That is why I want their unique love, from all in general and each in

particular. My Name upon their hearts will be an oil poured out; upon seeing it, young women will be drawn to love me deeply."

When he approached me, the priest told me that he marveled at your Providence that had led him to Roanne to conclude the project [142] of permitting me to establish the Congregation as soon as I had obtained my mother's permission. He would never have allowed me to do so by letter which does not give one the opportunity to answer or object about any proposal.

On the 23rd, a Monday, after I received Communion, my spirit was caught up in a suspension during which You showed me the Blessed Sacrament in a ciborium sustained in the air by your power. At the same time, You appeared to me in human form, about thirty-three years of age, crowning a young woman who was kneeling at your Majesty's feet, aloft in the air, and both were upon clouds. The ciborium inclined toward the young maiden who received it as St. Simeon received You in the temple saying: *Nunc dimittis, Now thou dost dismiss*, and You told me that I was that person. I did not recognize myself, because I appeared larger at this coronation than I really am. I could hear a great multitude of Angels who, with remarkable agility, remained in the air, for I could detect no wings on them. They said to one another:

Ecce uxor Agni.

Come, see the Lamb's bride!

Gaudeamus, et exultemus: et demus gloriam ei: quia venerunt nuptiæ Agni, et uxor eius præparavit se. Et datum est illi ut cooperiat se byssino splendenti, et candido. Byssinum enim justificationis sunt Sanctorum.

Let us rejoice and be glad, and give him glory! For this is the wedding day of the Lamb; his bride has prepared herself for the wedding. She has been given a dress to wear made of finest linen, brilliant white. (The linen dress is the virtuous deeds of God's saints.)

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The saints present her to Him to please the Divine Lamb who wishes to be her Spouse. In the evening while I was praying in my oratory, a great light shone there that I considered to be glory. It made me understand that the entire Blessed Trinity was present, together with all the saints who witnessed with profound joy that I agreed to begin the Congregation of the Beloved Son whom the Divine Father promised to glorify by this Institute. They all congratulated me for the blessing destined for me by the King of Love even before I came into the world. I well understood that it was all due to his pure goodness, for I was unworthy of these loving favors.

[143] My soul enjoyed these caresses almost the entire time I spent in prayer on the Eve of the Feast of Sts. Peter and Paul. As I was praying in the College church, You allowed me to understand that this establishment would be made like the Temple:

Una manu sua faciebat opus, et altera tenebat gladium.

With one of his hands, he did the work, and with the other he held a sword. 2 Esdras 4:17b

You added that I needed prayer, patience and your grace in me and that I would resolve the delays and contradictions which You did not explain at the time to me, assuring me that You would be my strength in all these struggles. The next day, the Feast of these great Apostles, after I had received Communion, You showed me a number of offensive weapons. Although those who had them certainly knew how to use them, they could not hurt me with them, because You were my shield. While making my examen in the evening, I saw a deep pit in which there was a sun as though at its source. Those with the weapons apparently strove to destroy it, but were unsuccessful. You said to me: "My daughter, of what avail are these weapons against this sun? So will it be with all the opposition against my Order." At the same time, I saw an image of Our Lady. I was told: "It is a picture of Our Lady of Puy who will help you. My daughter, have confidence in Her who, after God, will never abandon you."

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Having obtained permission from my good mother, I did not wait for a reply from my father who was in Paris, because I wanted to please your Majesty by entering the Congregation on the Feast of the Visitation of your Blessed Mother. This was very providential, because my father later replied that he did not approve of my leaving my mother [144] who was ill and who loved me more than she did my sisters.

Since I had departed before the letter arrived, I did not want to abandon your yoke which seemed heavy on the eve of this feast, for You allowed the demons and my frailties to provide me with a general assault that would take too long to discuss here. You left my soul in darkness that seemed like a thousand terrors, because they frightened me to the extent that I suffered without telling anyone. My interior agony was so intensive that it caused a fever from which You delivered me on this feast by expelling all my enemies and dissipating my black gloom by light.

We were three young women who entered the house that the Ursulines of Paris had left and was known as St. Elizabeth Convent. You said to me: "My daughter, listen and look, understand and bend your ear to my commands. Forget the house of your father (where I was the eldest and most beloved). If you do so, I will delight in filling you with graces. Abandon yourself to my Providence."

"Dear Spouse, I want to obey your inspirations." I did this despite the contradiction my spirit felt in being with two young women who possessed nothing. My mother had given me twenty crowns, but my father did not want her to give me anything else from then on, because he thought that necessity would force me to return to his house. [145] On the Feast of the Visitation, my Sister Catherine had ten crowns for one person, after which I never received anything from her parents. At the present time, they still owe her dowry of two hundred crowns, together with the

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interest thereof. As for the other poor young woman, she and her mother depended on alms when I accepted her into our group.

A few days later, I also accepted Sister Claudine Bernard of St. Germain without any assurance of anything for her dowry or pension. My confidence in your Providence was my bedrock. I raised my thoughts to You, my good Lord, and You nourished me and all my spiritual sisters for whom I possessed more love from that day forth than I ever had for my sisters according to the flesh. This gave me the audacity to tell you: "My Beloved, see how I have left three of my sisters according to the body for yours according to the spirit," especially since my mother had died on March 9, 1626. Later on, I shall refer to this again.

Returning to the Feast of the Visitation, in the evening I was neither melancholy nor joyful. I strove to find the condition I was in to be good. Two days later, while I was in the College church where we attended Mass, I keenly regretted having to depart after attending only one Mass in the company of my two Sisters. This distressed me very much. I cannot recall whether or not I expressed my mortification to them, or whether my Sister Catherine, who is presently [146] in Paris, was there then or if I told her that. I do not know. Having returned on that Thursday, I went to the kitchen to cook, which was not much work for three young women.

Upon seeing me with time to spare, Your Majesty came to be with me by holily enrapturing me. You allowed me to see your Divine Father at the top of a mountain. On his breast, He held all the daughters of your Institute and told me that he would give birth to them all at the same time. He showed them to me as they climbed this mountain, accompanied by a number of persons whom I did not recognize. As they ascended, they recited these first four verses of David's psalm:

Lætatus sum in his, quæ dicta sunt mihi:

I rejoiced because they said to me. (Ps 122:1)

They repeated a number of times:

Illuc enim ascenderunt tribus, tribus Domini, etc.

To it the tribes go up, the tribes of the Lord. (Ps 122:4a)

You said to me: "My darling, my Divine Father, who lovingly engenders and begets me eternally, desires to give birth to all the daughters of my Order, a birth not by flesh or blood or human will, but by the Holy Spirit and the divine will. You holily enlightened me about Chapter 1 of the Gospel of St. John, inviting and detaining me at these words:

Et Verbum caro factum est et habitavit in nobis.

The Word became flesh and made his dwelling among us.

(Jn 1:14)

Then I understood You to add that we will see the equal glory of the Only-Begotten of the Father, full of grace and truth, the glory of the Son being equal to that of the Father [147] who willed to glorify Him by this extension of his Incarnation. On another day, You consoled me after a number of sufferings I had undergone for having left my wonderful mother who deprived herself of the one she loved so tenderly. I suffered intensely when we happened to meet in the College church, because she was overwhelmed by sorrow, for it was only by a violent effort that she could endure my absence. I said to her: "Dear Mother, you allowed me to commence. Are you sorry you did so?" "No, my daughter, I wanted to comply with God's will and still do, but my natural love for you causes me grievous pain and affliction which I still cannot overcome." I was so moved by these words that I had to exert every effort to control my tears. Fear regarding the long delay that I knew would attend the foundation made me weigh the advantages and disadvantages. I said to myself: Just see how your wonderful Mother is filled with anguish at being deprived of your presence. Would it not have been better to remain with her? She is nearing the end of her life. In fact, she died within nine months.

Dear Love, your thoughts are not mine. Had I waited until her death, my father would not have allowed me to leave his house and my three sisters who were all younger than I. Thus, different considerations stemming from human respect would have restrained me, namely his promise to make me his heiress as the first-born of the family, entrusting to me the care of my sisters so that he might continue to remain in Paris according to his inclinations. His promise to make me his heiress might have made me think that thus I could establish monasteries. This thought bothered me quite often no matter what resistance I gave. I told my soul: What is making you sad? Why are you upset? Trust in God who prompted you to leave your father's house. Lord, I suffer violence. Respond for me. [148] I do not regret having obeyed your inspirations. Your Providence is my salvation.

You did not want to leave me in these sufferings except in proportion to the strength and permission You allowed me. You told me: "My daughter, fear nothing. I will be the Founder of my Order where I will abide in the Blessed Sacrament while the founders of other Orders have lived on earth. They will not be abandoned."

Drawing my soul to the tabernacle, You told me: "I abide in the Holy Eucharist, although I appear to be dead there, and I maintain the fervor of this Order."

Et ecce ego vobiscum sum omnibus diebus, usque ad consummatione sæculi.

And know that I am with you always, until the end of the world.
(Mt 28:20)

During my [Spiritual] Exercises some time later, when You had raised my spirit, You appeared to me walking alone upon a mountain and enveloped by light like a vestment. As You prepared a path through this mountain, You lovingly invited me to follow. Another day, I saw You upon the mountain in the figure of a Lamb, all glorious and resplendent. After taking several steps, You turned your head to signal to me to follow.

You were alone. I took great delight in walking after You upon this mountain. About this time, You allowed me to see a[n Apostolic] Bull bearing the arms of the Holy Father on one side and those of the King and Queen of France on the other. You had me understand that, by the assistance of the Crown of France, the foundation of your Order would take place. You said to me: "My daughter, I will be propitious to you in Rome as I was towards St. Ignatius, the founder of my Society."

One day I was overwhelmed by humiliation for my faults, since I received so many favorable promises. I said to You: "Since I do not correspond with your will, it will be but justice if these do not become a reality." Apparently compassionating my weaknesses, You said to me in your loving kindness: "My daughter, I am the same towards you as I was towards [149] my Apostle, St. Peter. Although he failed in the loyalty he owed Me, I did not refrain from confirming in him my promise to make him my Vicar and the visible Head of my Church after my Resurrection, entrusting him to confirm his brothers following his conversion."

On another occasion, I felt more humbled in your Majesty's presence than I could possibly express. I did not dare raise my eyes On High because of my oft-repeated faults. As I considered my Sister Catherine Fleurin, who was faithful and courageous in serving You whole-heartedly, I said to You: "She is like gold that You melt in the furnace and by hammer blows, and as for me, I am as simple as a glass, for I do not suffer or do anything generous for You." This acknowledgment of my weakness evoked your tender love. With kind gentleness, You said to me: "It is true, my daughter, that you are as simple as a glass and that I care for you like a fragile vase. Far from testing you with the hammer of great afflictions, I insist on telling you that I receive more glory from the ostensorium than the ciborium, because a multitude of people come before the ostensorium where I am exposed. People adore Me there with more zeal, reverence, piety, devotion, love and fervor than when they believe Me to be in the ciborium. I do not say that I prefer the one you consider stronger than you more than I do you. My inclination impells Me to love you, for you have nothing to boast about except to praise Me by

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recognizing my goodness that bears you up in my hands to preserve you like a fragile vase where it pleases Me to place my great treasures. [150]

During the two years that I remained in the Congregation in Roanne, You seemed to conceal Yourself from me for a few days. Alas, how heavy-hearted I then felt! I cannot express this, simply because I have no appropriate expression for it. When it passed, it was like a yesterday that no longer exists. I adhered to your words to the two disciples of Emmaus while they were speaking about your sufferings and the death You underwent in Jerusalem.

I recall having told my Sister Catherine: "I do not know where the One who was always present to me before could possibly be now. Perhaps I am deprived of his grace as well as of his presence."

Cor meum conturbatum est, dereliquit me virtus mea.
My heart throbs; my strength forsakes me. (Ps 38:11a)

The Incarnate Word, who is also my light:

Lumen oculorum meorum, et ipsum non est mecum.
The very light of my eyes has failed me. (Ps 38:11b)

I did not dare say to the daughters of Jerusalem: "Have you not seen the One who loves my soul?" for I considered it unworthy of this love, because it could possibly be misconstrued. It no longer recognized the paths or the footsteps of the flocks nor the abiding-places of the shepherds who concealed themselves. My thoughts were dissipated; my heart seemed under torture. It seemed to be told as was the Prophet-King: "Where is this God who caressed you so much and made you such great promises?" I did not respond to this, knowing that You had not deserted me without reason, although I was unaware of it.

My Sister Catherine inquired of You if it were true that You had distanced Yourself from me as I thought and if your goodness no longer

took pleasure in my soul as it did so wonderfully before. My Lord, this poor desolate one thinks You have abandoned her. You said to her: "Tell her that I have loved her, that I love her and that I will love her eternally." You did not say when your brilliant light would dissipate my darkness nor how long I would be in these straits. I said to You: "My God, when I was in my father's house, nine years did not pass with even six days of desolation. Since I have left it two years ago, I have been in this state of abandonment for two months! [151]

While I was engaged in these soliloquies, my Sister came to deliver the message from your mercy. Alas, I did not know if I could bear it. I forced myself to believe it, not that I doubted your goodness, but I thought I was nothing but someone deserving punishment from your justice, without knowing exactly the nature of my most grievous faults. They could have been my keen regrets upon having left my wonderful mother, but I could not repent of this, although my spirit was always ready to do so if I had not already done so.

On the Eve of the Feast of St. Martin, your Majesty wished to surprise me; the stratagem You used was admirable. You proceeded like a Spouse who has been absent a long time and does not announce his arrival so as to give his bride an unexpected joy. He comes when she least expects it, for he has the keys to the whole house, especially to her room. He comes in the middle of the night, while she is in bed either grieving or sleeping restlessly, for her sleep is a heavy dryness caused by troublesome distress. Weakness seems to bear her to the portals of death. Everything alarms her:

Si dixero: Consolabitur me lectulus meus, et relevabor loquens mecum in strato meo: Terrebis me per somnia, et per visiones horrore concuties. Quam ob rem elegit suspendium anima mea, et mortem ossa mea.

When I say, "My bed shall comfort me, my couch shall ease my complaint," then you affright me with dreams and with visions

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terrify me. So that I should prefer choking and death rather than my pains. (Job 7:13-15)

Who could possibly hope to live deprived of the One who breathed forth life into my face while He gave me the kiss of peace and union. The flourishing couch with silver columns and cedar-wood base seems to me to be only of cypress. Lord, I well know that in You we live. You are immortal; You will never die, but, upon not finding You upon the couch of your Heart, I could not see You in the tomb of my own either.

There I speak all alone. There I am frightened by visions that are illusions; terror troubles me. Every kind of malady affects my body, just as they mislead my spirit. In the highest part of my spirit, I still retain my weak free will and a little hope in You, in your mercy. This is what keeps me from despairing of eternal life to lay seige to it. It seems to me that it will end soon, my days are nothing. Pardon me, Lord. [152]

"Dear daughter, my Spirit is a fire that opens the gates and imparts tongues to the Apostles and those whom He chooses to use in such an important ministry as the conquest of souls. He has given you both a tongue of fire and the words with which to express my mysteries, even though you are but a young woman. He will open the doors that the enemies of my glory strive to keep closed against you. Fear not, my daughter, the blessing of Rebecca's brothers is for you, because you are my dear spouse, and I am your Isaac. Accept the desires of all your saintly and glorified brothers and sisters. They rejoice over the favor you have received from the entire Blessed Trinity who has chosen you for a most august alliance and glorious commission. They say to you:

Soror nostra est, crescas in mille millia, et possideat sementuum portas inimicorum suorum.

Sister, may you grow into thousands of myriads; And may your descendants gain possession of the gates of their enemies!

(Gen 24:60)

"I appreciate the delight you have given Me by following my inspirations that call you to Me, *Vadam*. I would go out of Myself were I not to abide in divine permanence in my immensity that fills all things for you. [153] Come forward, and I will do so by reproducing my Humanity upon the altars as Isaac did by going out of his way when his Rebecca drew near.

Ego autem tempore deambulabat Isaac per viam quæ ducit ad Puteum, cuius nomen est Viventis, et videntis: habitabat enim in terra australi: et egressus fuerat ad meditandum in agro, inclinata iam die:

Meanwhile Isaac had gone from Beer-lahai-roi and was living in the region of the Negeb. One day toward evening he went out in the field, and as he looked around, he noticed that camels were approaching. (Gen 24:62-63)

"He saw the camels and Rebecca riding one of them. She had asked one of the servants: "Who is this man coming toward us in the fields?" and seeing her Isaac on foot, she descended from the camel.

Dixitque ei: Ipse est dominus meus.

"That is my master," replied the servant. (Gn 62:65b)

"Dear spouse, I am He who comes forth from the Father's bosom. I am called *The Living* and *The Seeing*. I abide and repose in the noon-day of pure Love that my Father and I produce. This love is the expression of all the emanations and divine productions from within. Without leaving the Father's bosom, I came to Mary's womb which is a field and land of blessing. Now I am coming to you, my land and blessed field in these final times that seem like a waning day. Through love, I have meditated upon the [154] favors that my Father, I and the Holy Spirit from all eternity have desired to communicate to you.

"From my eternity as Divine Word and from the time of my Incarnation as the Incarnate Word, I planned to give you my graces.

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Through my faithful St. Michael, I have sent you blessings that are jewels. I commanded him to inquire if you wished to be my spouse. Like Rebecca, you said that you came to Me through him. You have come accompanied by your nurse, the Holy Spirit, who never deprived you of the milk of his delights ever since He chose to nurture you at the royal, divine breasts. He will never die. He is not mortal like Rebecca's nurse who was buried:

Ad radices Bethel subter quercum: vocatumque est nomen loci illius, Quercus fletus.

She was buried under the oak below Bethel, and so it was called Allon-bacuth. (Gen 35:8)

"The Holy Spirit produces sweet fruit among which joy is counted. You enjoy his goodness, since you live in peace and joy. I love you more than Isaac did Rebecca, even though his love for her tempered his grief over the death of his mother, Sara. My beloved, temper the sadness that earth should have for being unable to retain my Blessed Mother as a consolation for pilgrim souls."

Dear Love, You also told me that You had prayed [155] that I would spiritually conceive and bear two peoples, one in the world and the other in the cloister. If You have destined my secular daughters to be the first-born like Esau, I beg that they may not be deprived of your blessings there. I trust that your religious may be supplantors in everything and that they may be true Israelites. This is what I ask of You, O my Divine Isaac, through the merits of your Passion.

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The Incarnate Word commanded me, and had others do so also, to record the favors his divine goodness had given me, just as He wished those of Abraham to be written, those of his favorite disciple to be personally recorded and those of his Mother declared for all generations to come.

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Thus, these three months passed with heavenly, holy joys which neither by tongue or pen could I properly express, although to all appearances it might have seemed that I felt an extreme reaction to the praises that modesty could endure only with confusion and an understandable reserve. That is what I insisted upon to the priests who ordered me to record them. I addressed your Majesty thus: How could I dare do this unless You had commanded me on different occasions to write! [238] I had objected to doing so when the Reverend Fathers commanded me to write about them. You told me a number of times to write about your love, not to say your passion, towards me. Could I possibly, O my King, express to mortals the ardors with which your living flame prompts You to favor me. Although I have sprung from nothingness, You gave me a body that is but dust and ashes. "My daughter, Abraham said similar things to Me, since I had selected him to communicate great favors to him and to reveal my secrets to him until he became my father according to the flesh. I have chosen to call you in order to communicate Myself to you in every way that my love, which is both wise as well as good, chooses to do so."

You told me that You had granted me many favors, urging me

FRANÇOISE GRAVIER'S COPY

¹⁴⁹⁵Om. entire Chapter. It is also repeated. See **Appendix. II**

while I was in Paris to write about the Marriages that your love chose to have: with the *Virgin* from whom You assumed your *Humanity* by an indissoluble marriage, that You had espoused *the Church* and, by an excess of goodness, that You had chosen to espouse *me*. Based on the *Canticles*, I was to write about these four marriages which later the curé of St. Sulpice saw. After having read them, for he had heard my spiritual confession a number of times since I was his parishioner, he told me that he marveled at the profound perceptions You communicated to me. He added that your Holy Spirit made of my head a complete library. He prepared an attestation for Reverend Father Morin to send to Rome, because he was a Doctor of the Sorbonne. By all this, he demonstrated his esteem for the graces You gave me, O my Lord and my Teacher.

"I want posterity to know of my tender love for this priest of the Oratory for having had them recorded. My Love prompted me to incline especially toward the disciple who called himself the disciple whom I love, for he recorded the privileges that Love had granted him. The other Evangelists did not do this, and it would not have been done had he not personally written specifically about them so that the world may know the excess of my love, not only for all people in general, but for him in particular. I allowed him to repose upon my breast at the time when I gave the greatest signs that he expresses, saying:

Sciens Jesus quia venit hora eius ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo, in finem dilexit eos.

Jesus realized that the hour had come for him to pass from this world to the Father. He had loved his own in this world and would show his love for them to the end. (Jn 13:1)

"All the rest of this chapter expresses the [239] marvelous excess of my infinite, immense Love whose liberality appears to be prodigality because two God-Men could not give themselves, for there is only One. It is I who from all eternity have given mankind all that I received from my Father, to whom I am equal in everything, and all that I have received

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from my Mother. Love made me her subject at the same time that I chose to become her Son."

Dear Love, allow me to inquire why your Mother never wrote anything about the marvels You communicated to her nor about her admirable qualities. "My daughter, her Canticle encompasses such great expressions referring to them that only I can comprehend them. When she declares that her soul magnifies the Lord and her spirit rejoices in God her Savior, she means sublimities incomprehensible to either men or Angels. She is separate from the complement of our Most August Trinity. My Father has a Son who is coequal to Him from eternity, but I am his subject only through my Mother. This subjection enhances the sovereignty of my Father without diminishing the grandeur I possess in common with Him and the Holy Spirit. The Holy Spirit produces nothing within the All-holy Trinity except that, as the bond of all the productions, He produced a God-Man within this pure Virgin's most virginal womb by divine operation and by an outpouring of love upon her. I, who, having had an eternal birth of a Father without a mother, in order to become like mankind, received a temporal birth. The *Fiat* of my Mother provided me with a temporal birth and made me her Son so that I might redeem and glorify mankind through the nature I have assumed from her, making it subsist in my Hypostasis that gives it [240] infinite merit.

"She furnished the matter that suffered for the redemption of mankind. Yet it was a copious redemption of which she is even the Coadjutrix. During her lifetime while she was passible, I spared her feelings, by not allowing her to be extolled. This was done for a number of reasons that will be perceived in glory. It was not through fear of exposing her to vanity, for grace left no vanity in her soul from the time of her Immaculate Conception. I was waiting to have her universally praised after I have incomparably glorified her. St. Ignatius, martyr, held that it was a heavenly prerogative. St. Denis declared that, had he not been instructed by the faith that there is only One God, he would have adored her as the Divinity. St. Paul praised her fittingly by stating that I became Man of a woman under the law so as to deliver those who were subject to

the law. Although I am God, I became her subject through love which is an acceptable law, because I wanted to be the Slave as well as the Son of this Virgin whose powerful attractions drew Me down to earth in the fullness of time.

"By a holy emulation, the Fathers of all the ages ever since her Assumption into heaven seem to strive to surpass each other in praising her. Ever more clearly, they wish to bring to light her grandeurs, merit and glory which will increase until the end of the world. Then all will see this beautiful full Moon, illuminated by the divine splendors of her Divine Sun, who is her Father, her Son and her Spouse, a brilliance surpassing that of all the Angels and saints. She is seated at the Right Hand of my greatness where I am equal to my Divine Father for all eternity without [241] exempting Myself from the glorious subjection which I have chosen to owe and render to my most amiable, beloved and august Mother. Her rank in heaven is totally unique which Angels and mankind will acknowledge, while they proclaim Her to be their Sovereign Lady in my kingdom."

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**Foundress of the Order of the Incarnate Word and Blessed Sacrament
Roanne 1596 - Paris 1670**

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